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DANGER AND DEATH OF MISSIONARIES.\*

There is no claim to which the heart more cordially responds, than that of respect for those who have exposed their lives in an honorable warfare. The pensioned heroes of our Revolution won their way to favor, and some of them to the highest offices in the gift of a free people, through the privations of the tented field and the dangers of a sanguinary conflict. Their sufferings and their valor are enshrined among our most patriotic recollections.

This spontaneous tendency of the human heart, when it is directed towards those who have periled their lives in the cause of Christianity, is as pious as it is natural, and has the sanction of the apostles and elders at Jerusalem, who not only permitted it, but formally set forth the hazard of life on the part of their delegated representatives to the Antiochian church, as their most valued and highly accredited testimonial among the distant and unknown provinces through which they might pass. "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ."

With the vantage ground of this high authority, shall we allow a morbid fear of man-worship to repress our just admiration and eulogium of those, who, going from among ourselves, have occupied for many years the forefront in the battle of Christianity on foreign ground? Shall our suspicious tendencies to sit in judgment upon men and motives reduce all this peril of life and all this sacrifice of its blandishments to the sordid promptings of a sinister and time-serving spirit, as if Christianity had lost its impulsions to generous and noble deeds and the fire of a martyr-zeal had hopelessly expired upon the altars of the church? Alas for the deadly venom of this upas tree of brotherly suspicion, which has impregnated the atmosphere of our Zion far and near! How can a divine grace or a magnanimous achievement bloom within its reach? Shall we leave to perish in forgetfulness those who have died in heathen lands? Wheelock and Coleman, Boardman and Comstock, the two Mrs. Judsons, the

\* At a late missionary meeting in Mendon, Monroe Co., N. Y., a discourse was delivered on the above subject by the Rev. Pharcellus Church, of Rochester, N. Y., and a copy of the same was requested by the hearers for publication. As the limits of this work do not admit of the insertion of the discourse entire, the respected author has consented to our publishing parts of it, the whole to be given to the public in another form. The foundation of the discourse was Acts xv. 26:—"Men that have hazarded their lives for the name of our Lord Jesus Christ."

two Mrs. Deans, the two Mrs. Joneses, Mrs. Comstock and Miss Macomber, and kindred names too numerous to be repeated and too valuable to be forgotten,—shall our unbelief and our earthliness leave these brightest ornaments of extant Christianity to sleep in unhonored graves? Oh, the cause of missions speaks to the living church in the dumb eloquence of these and a hundred similar deaths on heathen ground; and the knell of departed Christian heroes, borne to our ears on the winds of the ocean, pleads pathetically for an increase of men and means, that ten may rise up in the place of every one who has fallen, to honor their memories by the triumph of the gospel over the lands where they lie entombed.

But there seem to be special reasons for expanding the subject thus opened to us:—first, by justifying the exposure of life in this cause;—second, by showing the spirit in which it should be incurred;—and third, by noticing the strength of the impression which it leaves in favor of Christianity.

#### EXPOSURE OF LIFE JUSTIFIABLE.

1. We are to *justify the exposure of life in the cause of missions.* This seems to be necessary in behalf of those who perhaps feel that we are unnecessarily prodigal of blood, who interpret the death of missionaries into an argument against missions, or who speak of it as an indication that God disapproves of our mode of prosecuting them. “What, does the gospel convert our churches into the charnel house of youthful members, and require us to strow the heathen world with Christian bones in order to its propagation? Cannot a man find good enough to do where his life will be safe? Is not going into places of exposure and almost certain death, overacting and presumptuous? Does not God prefer mercy to sacrifice?”

We grant that these fleshly reasoners would have all the better of the argument, if nothing more valuable than life invited our aspirations. But if there be, and if any case exist in which we incur a greater hazard by avoiding the danger of a speedy death, then certainly we should be justified in the exposure of our lives. It all turns upon this point, whether it is possible to suffer a greater evil than the loss of life. Reason, benevolence, and even self-love, all alike dictate that of two evils the least should be chosen. When the matter is brought to this issue, can a *Christian* hesitate, whose religion is founded in martyrdom and cemented with blood, a monumental structure lifting into prominence the maxim of its great Author, “Fear not them who kill the body, but rather Him who is able to destroy both soul and body in hell!” Even the world rebukes this hoarding of blood in the church. Its highest eulogiums are bestowed where the greatest dangers have been incurred. Those master minds who offered a sanguinary resistance to chains and slavery, who sold their lives to purchase their freedom, and, like Leonidas and his band, interposed their bodies as a shield to their country’s rights and their country’s glory, have reared for themselves imperishable monuments in the world of thought and sentiment. Do we not garnish the sepulchres of the men who fell on the fields of Bunker Hill, Monmouth, and Yorktown? Is it so with the world, and shall we, Christians, assume that there is nothing in our religion, nothing in the love of Christ, nothing in the interests and prospects of eternal salvation, yea, nothing in that cause whose corner stone was laid in blood and crucifixion, to impel to the sacrifice of life? The thought is unworthy of us and abhorrent to the whole constitution and history of Christianity.



We freely concede that a man is not at liberty to expose his life for trifling causes. The spirit that courts danger is as dastardly as that which would lead us to sacrifice what is better than life to avoid it. Our Savior conveyed himself away on a certain occasion, to avoid the violence of a mob, and Paul suffered himself to be let down the wall of Damascus in a basket, to escape the rage of his persecutors. Let these authoritative examples rebuke the sordid impertinence of those who glory in their self-created dangers, and who raise storms and mobs to show how sublimely cool they can stand amid the elemental war.

But suppose the truth of the gospel must be sacrificed or life exposed, can we hesitate? Did not the ancient worthies, with God's Son at their head, peril their lives and pour out the last drop of their martyred blood for the establishment and propagation of eternal truth among men? And have the impulses under which they acted, perished since their day, insomuch that no possible condition can accrue to the lovers of that truth, requiring them not only to admire, but to imitate their godlike example? Is it not still true, that he who findeth his life shall lose it; and he who loseth his life for my sake shall find it? It may not be the duty of us *all* to hazard our lives as missionaries in heathen lands. This did not devolve on all the members of the church at Jerusalem. A few of them, like Paul, and Barnabas, and Silas, and Judas, were urged to the sacrifice by their gifts, their circumstances, and the inspiration of the Holy Spirit; and found their honor, their triumph, and their death too, in the post of danger. To their conscience and their God they were justified in the sacrifice. And Christianity has gained more than any other cause, by the intrepidity of its advocates. To the uncompromising spirit of the early church were owing both her dangers and her triumphs. Had she gone to Rome with the modest request that Jesus should be enshrined among the other gods of the Pantheon, then both the offence and the triumph of the cross would have been alike unknown in the imperial city. It was the aggressive and exclusive tone, of *all or none*, which she assumed, and of building up the claims of her Master upon the downfall of whatever else was called Lord or God, that served at once to arm against her the malignity of the world and to pave the way for those feats of action and endurance, which, by sealing the impression of her deep sincerity and earnestness upon every heart, turned the victory in her favor and gained for her cause a name and a place among men which will endure forever. Rather than sacrifice in an idol's temple, or suffer themselves to become the instruments of wrong, they preferred to be cast into a den of wild beasts and to undergo the most horrid forms of public execution. The truth against life, the truth against the world, was their motto.

Will any one affirm, also, that the ends of philanthropy can be gained without a sacrifice of life? In this cause it was that the men named in our text hazarded their lives. Had they been content with remaining at home in silence on the subject of Jesus and the resurrection, then the battle with wild beasts at Ephesus, the banishment from Paphos, the imprisonment at Philippi, the martyrdoms at Jerusalem, at Rome and at other points, would not have occurred to plead for the energy and magnanimity of the Christian spirit. If they had kept themselves quiet, the world would have let them alone. Their dangers arose from sounding the alarm in the ears of the sleeping nations, from preaching through Jesus the remission of sin and the resurrection of the dead, and from commencing, by means of the gospel, an aggressive movement upon the world's wickedness and idolatry.

And so now, if Christians will be still and leave the heathen to perish unwarned and unevangelized, they need undergo no peril of life. But can we do it? In the fear of God, dare we do it? Should we not bring on ourselves the more fearful danger of blood guiltiness? Should we not be chargeable with keeping back from millions of men the only means of their salvation? Should we not belie the cause of Him, who, though he was rich, for our sakes became poor, that we through his poverty might be rich? of Him who was made sin for us that we might be made the righteousness of God in Him? Yea, should we not counteract the tendencies of that heaven-born love that brought salvation to our world? Shorn of its philanthropy energetic and self-sacrificing, our religion, like the son of Manoaah despoiled of his locks, becomes weak and contemptible, like the other religions of the earth. Because two missionaries were a few years ago devoured by cannibals, and scores have died from fatigue and exposure, or because many more have been driven from their fields of labor by disease and other causes, shall we therefore cease from our endeavors to preach the gospel to every creature? No, it would be a lie upon the hopes of immortality which that gospel inspires. Is not the exchange of eternal misery for eternal bliss on the part of one soul, as the consequence of these sacrifices, sufficient to compensate the whole? These fallen missionaries have only gone a little sooner to heaven, to meet the trophies of their victory in the form of redeemed spirits recovered from among the heathen by their means, to shine like stars in the firmament forever. Oh, who that understands the true ends of Christian philanthropy, can feel it to be a useless thing to hazard our lives for the salvation of immortal souls?

#### THE CONDITIONS OF JUSTIFIABLE EXPOSURE.

2. But we are now to speak of *the spirit in which these perils should be incurred.*

We can conceive it possible for a man to die a martyr's death in a selfish and vainglorious manner, and thus deprive himself of the consequent reward. It matters little to what line of conduct a man's self-love impels him, whether to acquisitions for his avarice or sacrifices and dangers in the cause of his ambition, it is all the same in God's account. Lord Bacon speaks of a scene so monstrous as a man dying a martyr's death for his infidelity.

Our exposure of life is never in the Christian sense praiseworthy, except it be incurred for the name of our Lord Jesus Christ. It must be that He may be honored, that His cause among men may be established, that truth, and humility, and holiness, as beaming from his cross, may reflect abroad their pure radiance, and that the ends of redemption conceived in the Infinite Mind and developed in the mission of God's Son to our world, may receive their full accomplishment. In our own cause we do well to be timid and to yield to craven fear. But under such a Leader, in such a cause, involving ends so profound and enduring, it is impious to shrink from danger or to act a cowardly and unworthy part. Sympathy with Christ in his compassion for souls, prepares us to meet danger with a brazen nerve and a heart of iron. Under its influence, Peter, that whilom trembled like a girl in the hall of the high priest, becomes clothed with thunder before the thronged auditory in the courts of the temple on the day of Pentecost, rushing into the forefront of this first onset of Christianity upon the entrenched and embattled wickedness of all ages. Instinct with new life, the little troop of our Savior's personal followers; that a few days

ago were scattered and trembling like lambs in the midst of wolves, are now rallied, concentrated, and fired with the pious ardor of magnanimous deeds.

The unction of the Holy One has never yet received due credit for its inherent omnipotence. It is no negative quality, but etherial fire burning on altars of clay. Its symbol in the royal unction of Paul and David, poured out by the hand of Samuel, begetting in the one the ardor of patriotism, and in the other the higher impulse of devotion to God, was a feeble harbinger of the magnificent reality in those "ignorant and unlearned men" of whom the world took knowledge that they had been with Jesus. The spirit of these men had, perhaps, a solitary embodiment in the person of David, a thousand years before their time, when he met the giant of Gath with the bold and cutting retort, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand and I will smite thee, and will give the carcasses of the host of the Philistines this day unto the fowls of the air and unto the wild beasts of the earth, that all the earth may know that there is, [not a David, but] a God in Israel." Thus you see, piety and zeal for God's glory gave to David the inspirations of courage, and nerved the strength of his right arm, as it is beautifully paraphrased by the poet:—

"I feel a secret impulse drive me on;  
And my soul springs impatient for the fight.  
'Tis not the heated spirits and warm blood  
Of sanguine youth with which my bosom burns;  
And though I thirst for glory, 'tis not, witness Heaven!  
'Tis not the sinful lust of fading fame,  
The perishable praise of mortal man;  
His praise I covet whose applause is life."

This is the temper of mind in which we must hazard our lives, when called to do it, or we shall finally fail of our reward. We must rest upon God; we must feel that we are doing his work and seeking his glory, and not our own; the hope of our final reward in heaven for all we suffer here, must shed upon it its refulgent light; and our love to do good must be so fervent, so sincere and so entirely the fruit of the Holy Spirit, that no trials can quench, no opposition abate, and no delays, vexations, disappointments or fears subdue our indomitable zeal.

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#### EXPOSURE OF LIFE PROMOTIVE OF THE SPREAD OF THE GOSPEL.

3. Who can duly estimate the strength of *the impression in favor of Christianity*, which is produced by manifestations of a zeal like this? This voluntary exposure of life and life's dearest possessions, on the part of the companions of Paul and Barnabas, was their credentials to recommend them to distant churches. And this is a species of recommendation which can never fail of its effect upon the human mind. The warrior who comes limping on his crutch from the battle field, or holding up the stumps of his amputated arms, carries to every beholder resistless testimonials of his valor and his patriotism. We feel that the man must be honest and sincere in his Master's cause, who, apart from all considerations of earthly advantage, is willing to jeopard his life for its promotion.

Let no one say, therefore, that those missionaries who died on the field

soon after reaching it, have accomplished nothing. Did not our blessed Savior die young? Did not Stephen, the first martyr, come to an early and tragic end? And yet, in their death they accomplished more than in their life. The man who from consistent motives and in a judicious manner, exposes his life in the propagation of the gospel among the heathen, whether he die soon, as a consequence, or live long to prosecute his work, furnishes to his own age the most conclusive argument for the vigor of Christian piety and benevolence. When the church becomes miserly and overcautious of her blood, when the vigor of enterprise in her abates, and the noble daring to attempt magnanimous deeds expires in the breast of her sons; yea, when she becomes too effeminate for action and too fearful of sacrificing treasure to attempt aggressive movements upon the empire of darkness, then we may be sure she has outlived the period of her triumph and her glory.

There is in the history of nations an iron age, when *achievement* is the watchword; and no enterprise is too difficult or too daring for their sons to attempt. Such was Rome in the time of the kings and the republic, when she laid the foundation of a power exceeding all earthly glory and magnificence. But this iron age was followed by one of gold, and silks, and luxuries, when a thousand slaves followed in the train of a single lord, to minister to his pleasure and caprice, and when the nation became too effeminate for toil and endurance, and too voluptuous for magnanimous deeds. Then her empire of a thousand years' standing was crumbled down by the northern barbarians and the Saracenic clans, who divided among them its riches and its provinces.

So of the church; during those ages wherein her martyred blood flowed profusely, victory waited on her footsteps and the world bowed to the sceptre of her Lord. But when her sons have contented themselves with reclining amid academic groves, have courted the muses, have contented themselves with their fat livings, flitting in the sunbeams of power and prosperity, and none were found to hazard their lives for the name of our Lord Jesus Christ, then error and schism have been rampant, scandal has been cast upon the Christian name, and neither honor, nor victory, nor growth, nor enlargement, was the order of the day.

There is something in the man that has the soul to do and endure, to attempt great things, to expect great things, that overawes the human mind, and people stand aside to make way for him. A great and good man struggling with formidable difficulties, in pursuit of a worthy object, is a spectacle full of moral sublimity. To see him abjuring the ties of kindred and home, spurning his prospects of ease and affluence, and betaking himself to some remote corner of the globe, where barbarism sits enthroned and pestilence walketh in darkness or wasteth at noon day, that he may live, and labor, and suffer, and die in that cause for which the Son of God gave his life, is a spectacle that the world must continue to feel powerfully, so long as it has a heart to sympathize in deeds of valor, benevolence and magnanimity.

One of the most hopeful features of piety for the last fifty years, therefore, is the numerous examples of heroic exposure and premature death for the salvation of the heathen. The names of Carey, and Marshman, and Yates, and Judson, and Boardman, and Comstock, and of a long catalogue of kindred luminaries, are the richest treasure and brightest ornament of extant Christianity. That thousands of heathen have been converted, and the word of God translated into languages spoken by half the inhabitants of the globe, and a train of consequences have followed in the cause of Christian civilization too prodigious to

be computed, loudly as it pleads for the feasibility of the missionary cause and the unabated energy of the gospel over barbarian minds, does by no means speak so forcibly for the vigor of piety and the energy of Christ's spirit working in them that believe, as the voluntary expenditure of muscle, nerve and blood by which these successes have been secured, and which some are indiscreetly inclined to deplore as unnecessary and cruel, if not positively murderous and abominable. Let us rather prize these gems in Zion's casket, and thank God that the nineteenth century has furnished examples so noble, so apostolical.

Those who stand coolly by, to question about men and measures, who plead the sickness and death of missionaries in evidence of God's displeasure upon the organization that sent them out, or who exhaust themselves in contentions by the way about the mode of carrying on the war, if it be not all a feint to hide a secret indifference to the work, betray at least sad ignorance of the nature and history of Christianity. Was it because God was against the primitive church that he doomed Paul to imprisonment, Epaphroditus to sickness, Jesus, and Stephen, and James to an early and violent death, and suffered so many providential events to occur to hinder the propagation of the gospel? Instead of these childish questionings and complaints over our dead or returned missionaries, let us rather make past reverses an occasion for renewed and still more vigorous onsets upon the territory of darkness. Let us go forth rejoicing that we are accounted worthy to suffer shame for the name of our Lord Jesus Christ. For every fallen missionary let ten be speedily put in his place, that the world may know that we are nothing daunted by reverses, that we are not intimidated by death. Let us remember that if we suffer with Christ, we shall be also glorified together.



## STATE OF RELIGION ON THE CONTINENT OF EUROPE.

*Importance of knowing the religious state of the world—and of acting wisely in efforts to evangelize it—Apostolic example—General survey of the Roman Catholic world—Poland—France and Belgium—Three great races, the Latin, the Teutonic, the Slavonic, occupy the whole of Europe—The Gallic branch the most important of the Latin race—England and the United States, the chief objects of their efforts—France and Belgium open to the Gospel—Portugal and Spain—Malta—Italy—Greece—Turkey—Protestant Europe—Sweden—Germany—Prussia—France—Russia and east of Europe—The present Pope and Italy.*

[From "Evangelical Christendom" we learn that the Rev. Dr. Baird, of New York, whose travels and Christian efforts in Europe are well known to many of our readers, arrived in London the latter part of January last, after another extensive tour on the Continent. The present article is the report, taken in short hand, of an address delivered by him to a select meeting of ministers and others at Exeter Hall, on Monday, Jan. 25.]

I never rose to address a meeting with feelings of so much hesitation as on the present occasion. I somewhat doubted the propriety of calling such a meeting, having no other claims upon you than those of a stranger who had spent several years on the Continent of Europe, and had enjoyed some opportunities of observing the state of religion in the countries I had visited; but felt that a few British Christians, interested in the subject, might not unprofitably spend an hour in listening to such details respecting it, as it was in my power to supply.

Allow me to say, that there are many things about which the church has much

to learn; two only I shall briefly notice. One is, the importance of every Christian informing himself of the moral and religious state of the whole world. Next, I believe, to the want of piety—at any rate, of the requisite amount of piety—in ourselves and in the church, the grand obstacle to the progress of genuine religion is, that the great bulk of Christians are too little informed of the state of the world to know what to do, or even what to pray for, in relation to this work. We need, exceedingly, some well-prepared works, not too extensive, nor so costly as to place them above the reach of the great majority, which would make every one, who had time to read them, well acquainted with the moral and religious state of every country. I think those to whom God has given the talent and opportunity, could hardly employ themselves better than in writing small books, such as a man might read, as Dr. Franklin says, by the fire, if he has not a candle, and which would competently inform him on the subject. The reports of our Missionary Societies are diffusing much information of the kind to which I refer. As I once heard M. Guizot assert, “If ever the world is to be well informed respecting itself, it will be done through the effort of missionaries.” The truth is, that missionaries are doing more to impart a just knowledge of the present state of the world, than all the rest of mankind put together.

The other particular I would mention, is the duty of Christians to direct their efforts for the conversion of the world, wisely, and according to the principles of common sense. We have not the means to carry the gospel to *all* who stand in need of it; it becomes us, therefore, to make the most of the appliances we possess.

It seems to me, that we should bestow our first efforts on the most powerful nations, if we would finally convert the world. Not only common sense, but the example of the apostles, leads me to this conclusion. Why do you find Paul preaching on Mars’ Hill, amid the splendor and refinement of Athens; and at Antioch, a larger city still, and the seat of greater magnificence; and at Corinth, transcending both in the grandeur of its attractions; and then even longing to proclaim his mission in Rome itself? Why, but because he knew it to be of the highest moment that the gospel should be preached in those cities and countries, which were the seats of science, and of the arts, and the centres of commerce and of civilization. And observe the consequence; in the third century Christianity had reached the boundaries of the habitable world. But had they begun at the circumference, instead of at the centre, how long would it have been before it had penetrated the strongholds of Paganism, or established itself upon the throne of the Cæsars?

Look at the Roman Catholic world. A few years ago you could do nothing in it. The Reformation did its grand work in the sixteenth century. For reasons, some of which we can trace while others we are unable to discern, God permitted the work of reform to be cut short. In Italy, Spain, and other countries, it made no progress. Its field of victory was confined to the west of Europe,—England, Scotland, and Germany. Rome, as the consequence, recovered much of her former influence over the first named countries; and acquired a vast deal more in the colonies they planted, both in the Old and in the New World. But within the last *sixty* years, the whole of the Catholic world has been opened, in the providence of God, to the reception of the truth. We need not dwell upon the causes of this. Mainly, it must be ascribed to the spread of *political liberty*; first among us in the United States, then in France; and the feeling has extended to Germany and other parts of Europe.

Poland, which once had the opportunity of becoming a Protestant country, has been blotted out of the roll of nations. The diet of Poland succumbed to the Jesuits; the Protestant members were chased out of it, and the whole country was placed under Jesuit control. That country, which, if it *had* become Protestant, would, in all probability, have existed still, as one of the most powerful in Europe, God has given up to be divided between three great monarchies, representing the three great religions of the Roman, Greek, and Protestant churches. The Protestant alone has done any thing like justice to the conquered country. And such is the feeling of the Poles themselves. One of them said to me, “If all Poland were governed like Posen [the district belonging to Prussia], we should be satisfied.”

All Roman Catholic countries are not equally prepared to receive the gospel; but enough are open to employ our grandest efforts for many years to come.

France and Belgium have, between them, from thirty to forty millions of people, of a race that has done more than all others put together, to uphold the Papal system. That race is now the most open to receive the gospel; and, I doubt not, is destined eventually to be the instrument of breaking the Papal power.

Look at the small and poor Evangelical party in France. I do not use the terms in disrespect, but they are weak in numbers and in wealth; the majority are of the industrious classes, and many of them fill humble situations; yet I have seen more of the genuine spirit of liberality among these needy artisans and laborers, than any where besides; and their most popular society is that for sending the gospel to the heathen. They have sent forth some of the best missionaries of modern times. I have known nearly all of them. The French Protestants have furnished, I believe, twenty-five missionaries to South Africa alone. This is a most delightful fact. I have heard it said, it would be better for them to keep these men at home; but I know too much of the value of foreign missions to question the propriety of sending them abroad. I know the effect it produces upon those at home. I have attended their prayer meetings; and after praying for their missionaries abroad, they have prayed for their own poor France (as they are in the habit of calling it) with a depth of feeling and earnestness which they would not have experienced had not their sympathies been first called forth towards their fellow-countrymen laboring in distant lands. I would not have you confine your attention to France and Belgium; but I must say, that of all portions of the Latin race, the French is the most important, and the most open to receive the gospel.

It is a singular fact, account for it as we may, that in looking over Europe, we find it occupied by three great races—the Latin in the south, the Teutonic in the middle, and the Slavonic in the east, each including about seventy millions of human souls. It is just as much divided in religion; the Teutonic is nearly all Protestant, the Latin is almost wholly Roman Catholic, and the Slavonic belongs to the Greek Church.

Of all branches of the Latin race, the Gallic is the most important; and the Pope understands this perfectly. Out of *three hundred* Roman Catholic missionaries, in different parts of the world, *more than one half are Frenchmen*. Such a fact as this sufficiently proves the importance attached to that nation. Take another fact of the same kind. In the Propaganda Society at Lyons, (not to be confounded with the Institution of the same name at Rome) they have men educated for foreign missions. This Society raised, last year, four millions of francs, or nearly £167,000 sterling. Ten years ago, it did not receive more than fifty thousand dollars (about £10,600). But now the Leopold Society, which is much less important, raises forty thousand dollars (£8,500). And besides these, there is the Louis and Bourbon Society, much more important than the last mentioned. Altogether we have the enormous amount of nearly nine hundred thousand dollars (£193,125) raised by Rome for foreign missions every year in these three Societies of France and Belgium. Ten years ago, they did not raise the fourth of that amount; and ten years from this time, they will raise five times as much. When this corrupt church applies herself to the work, she says to her sons, "You *must* help us," and resorts to ten thousand ways of getting money that we cannot approve, and, of course, cannot employ. The priest says to the rich man about to die, "Give us your money to found this mission, and we will see to it, that if you have to go through purgatory, you shall stay in it as short a time as possible." They have, moreover, every where, organized associations, for the purpose of procuring funds, besides bulls, and indulgencies of all kinds, to juggle *sous* from the poor, and fortunes from the rich. With all these appliances at their command, they can, with perfect ease, in ten years from this time, raise ten times as much as they are getting now. They have also laborers in abundance; for their system being built upon celibacy, puts it in their power to provide and to support many more than we can. They are mustering all their forces, and before long the struggle will come.

Their efforts are directed mainly to England and the United States. They are wise. They have their prayers expressly for this object. I have attended their meetings, and have heard them pray for the conversion of England. They feel a deep interest in this subject. They have not been able to gain any footing in Russia, and I do not think they will; but as to England and the United

States, they are very sanguine, as I can assure you, from what I have heard at Rome and elsewhere.

Suffer me now to call your attention to what ought to be a great encouragement to us. There are France and Belgium both open; and both preparing for a great change. Since the battle of Waterloo, three millions of bibles have been circulated in those countries, and thirty millions of tracts and religious books. Some of your best works are translated and scattered all through France; and this is a great thing in the work of preparation. Then there are about two hundred colporteurs and one hundred evangelists, and besides these, about two hundred ministers, connected with the Protestant Established Church, who preach "Christ crucified." Others there are, who, though they do not yet preach the gospel clearly, are coming more and more to the acknowledgment of the truth. And there are a hundred outside the Establishment, including Wesleyan missionaries, who are mostly Frenchmen, aiding this glorious work. In 1815 there was nothing like this. In 1819, it was with great difficulty that a Bible Society was set on foot at Paris, for want of materials. But how different is it now? In the chief cities and towns, you will find little bands of intelligent men and women, who are ready to put their hands to the blessed work. So there is a great beginning. What further is wanted is more money and more men. If you had five hundred men to drop into France, and means to support them, they would find their places before a year, and enough to do. The colporteurs circulate the scriptures every where, in a way of which you have no idea; and so effectually do they do the work, that a gentleman assured me a short time ago, he could, at any time, establish without difficulty, in the course of twelve months, as many churches in various parts of France. The clear enunciation of the gospel takes the French Catholic by surprise. How often have I heard men say to me, when I have explained the gospel, as understood by Protestants, "And is this Christianity? We had no conception of any other Christianity than that which we saw in our churches and in the ceremonies practised there." The Wesleyans have done much for France, but I would say to my friends of that communion, that not fifty but a hundred more of their missionaries are wanted there. The French Evangelical Society has labored most effectively in endeavoring to meet the wants of the country, but it is at present in great distress from having worked beyond its means. The Genevan Society is in the same position. With respect to the churches in America, they, too, are coming up to this work, much as they have to do at home. With the fact before them, that their own population will be doubled in forty years, still they must take hold of this work also, for they feel a great interest in the conversion of Europe.

Let me just add a few words on the other Catholic countries. In Portugal and Spain, the door is not open, as it is in France. In Portugal, it may be in the course of forty or fifty years; but something may be done even now. And there is no nation that can operate upon Portugal so effectually as the English. The work, however, must be begun in a humble way, for missionaries who preached, would not yet be admitted. But no power could prevent their talking with the natives in their own tongue, nor could any thing repress the curiosity of the Portuguese on the subject of religion. Tracts and books also could be circulated. And the same might be done in Italy and Spain. A great deal might be done by the English who go to these countries for commercial purposes, and touch at their numerous ports; but in the steamer in which I went to Gibraltar, though there were a hundred and fifty English on their way to Spain, I could not find a single Spanish tract among them all. Yet the eagerness of the Spaniards for these and the scriptures is astonishing. I would say of Spain, that I never had my heart so touched in my life, as when staying at Gibraltar I attended a service of one hundred and forty boys and youths connected with the Wesleyan school, to whom a young man was preaching in Spanish. This school was established in 1833, but still exerts a considerable influence. The only conditions required of the pupils are, that they shall attend a bible class every Sunday morning, and this service in the evening, the week-days being devoted to general instruction. The priests have tried hard to prevent the people sending their children to it, but they have not succeeded. The parents reply, "Let them make our children Protestants if they can. We see enough of the effects of the school upon them, to believe it is for their good."

When I passed over to Malta, I could not help thinking what an important



place this is, and why God had put it into the hands of the English. But it is the point for attacking Italy. There you have a population of a hundred thousand, who are mostly Italians. What an important field that is! It ought to be cultivated. It requires *men, books, and schools.*

This leads me to Italy. You cannot go and preach there. But, as I said before, you can talk, and it is worth while doing that when you can do no more. But you can do more, you can circulate tracts and books. These are read with avidity, notwithstanding the *condemnations* every where posted up; for the moment an intelligent Italian sees a book in the *condemnation*, he goes and reads it. A physician once said to me, "When I want a prohibited book, . . . . . I get it." They have printed a translation of Voltaire and the infidel French writers, and dispersed them through the country as books on medicine! But there are a great many Italians in Smyrna and Constantinople. We can begin with these, and not wait for Italy. It will be open in good time.

In Greece there are a million who speak the ancient language of that country, with a few trifling variations. I think Greece has been too much overlooked; that Christians have been too much discouraged, because they have expected too much, and done too little. Our American brethren have diminished the number of their missionaries too soon. Both they and several of your Societies still have missionaries there, but the number should be augmented. And the Christians of both countries should pray more for Greece, as well as do more for it. We see here the difficulty of dealing with a country with a corrupt religion. Much may be done by circulating books and tracts, and many bibles have been scattered through the land. One thing greatly in our favor is the Greek's love of knowledge. You will find every where poor ragged children, to whom nothing gives so much delight as going to school; and if there is any glory left the Greeks, it is their schools. They have their *gymnasias*, and even a university, which is doing a great deal for the country. They have also twenty-four newspapers, all but one in modern Greek. These are edited by able scholars and patriotic men, who are bent upon regenerating the land and language of their fathers. The hierarchy are greatly opposed to the missionaries, and there is a good deal of infidelity among the higher classes; but there is hope for Greece, and we should go on with a good heart. If we labor twenty years in a heathen land without any visible return, we can surely afford to wait a little longer for Liberty and Learning's Home.

One word with regard to Turkey. There you may learn a most important lesson. Missionaries have labored there hard and long. They have translated about four hundred books and tracts into Armenian, and have been widely circulating them for many years. Now see the result. God has poured out his Spirit, and brought many of the Armenians to the truth. They strove to remain in the Greek Church, but were obliged to leave it. They wanted a name, and their enemies gave them one. They called them "Protestants," which they were; though they would have styled themselves, "Evangelical Armenians," which they were not. They have now formed churches at Constantinople, Erzeroum, Trebisond, and several other places. The wicked Armenians, headed by one of their patriarchs, have done all in their power to persecute and overwhelm them. Some they imprisoned, others they chased out of the country, and nearly all they deprived of their property and subsistence. At length, by the interference of the British ambassador, the Turkish government was induced to put an end to their misdeeds. That government has secured religious liberty as far as it can. But so violent has been the Armenian party, tearing down the houses where their Protestant brethren assembled, that even the Turks have turned out, and taken the part of the oppressed. "Go home, you wicked dogs," said they; "you that worship images, and let these Protestants alone." The Turks, as a people, are of an amiable character, and they take a great interest in this movement. I must say that they are a better people, more moral, and more honest, than either the Armenians or the Greeks. The truth will reach them after a while; but if ever it does, it will reach them through Spain.

I would not conclude without a word on Protestant Europe. In Sweden a great deal has been done by Mr. Scott, who labored for many years, as an English minister, at Stockholm. But his labors were not confined to the English residents; having learnt the language, he effected much good among the Swed-

ish population. The success of his ministry, and of Mr. Knill's, at St. Petersburg, in similar circumstances, leads me to observe, that one of the most important steps you can possibly take for the evangelization of Europe, is to plant active and devoted English chaplains in all the principal cities and seaports. I attach very great importance to this.

In Germany evangelical religion is weak, but it is increasing. It is true that the errors of that country are becoming worse every year. Those who have departed from the true gospel are going further and further from it; but those who have made any approach are coming continually nearer to it. The little band of Christians in Germany is gradually increasing. Though the Rationalists at present constitute the great bulk of the Protestant party, they are decreasing, and will shortly become little else than individuals. The government of Prussia is very favorable to religion and religious liberty, and great results may be anticipated from this cause. The king is truly a good man. He may have been misled as to measures, and he certainly has been in the affair of Cracow; but he is the most religious, the most Protestant, and the best disposed towards Christianity, of all the sovereigns of Europe. The population of Prussia is about 14,000,000, of whom about 10,000,000 are Protestants.

In France there are about 525 Reformed or Calvinistic churches, and 250 Lutheran churches, both supported by the government, and constituting together the Protestant Established Church of the country.

I do not think that Roman Catholicism will ever prevail in Russia and the east of Europe, which belongs almost entirely to the Greek and Armenian Churches. The Maronites are the only exception.

The English and American Governments have done much good by the excellent men whom they have appointed as their representatives in the East. Sir Strafford Canning and Sir Edward Lyons deserve the thanks of the world for the noble and generous manner in which they interfered to preserve the liberties of the missionaries and Protestant Armenians, when they were nearly overwhelmed by their persecuting enemies.

I saw the present Pope some years ago, when he was a cardinal, but have not seen him since his accession to St. Peter's chair. But I am acquainted with Catholics who had talked with him, and my opinion is, that he has come to the end of his reforms. He is a well-disposed man, but manifestly unequal to the crisis. He is deficient in courage and energy of character, and cannot do what he wants. As an instance, I may mention that he dismissed his secretary, because he was an obstacle to reform; but immediately afterwards he appointed him to an office of equal importance. And he continues the grant of five per cent. on all loans to the barber of the late Pope, a man enormously rich, who had obtained a complete ascendancy over his infallible master. In church matters, the Pope is no reformer at all, but as bigoted an adherent to the errors and superstitions of Romanism as any man could be. Nor is he likely to proceed further than he has already gone in political improvements; this is the expressed opinion of the Italians themselves. That they have rejoiced so excessively at what he has effected, only serves to show how much they must have suffered under his predecessors. It is but just to add, that the schools the Pope has lately established, at which 600 boys are being educated, promise to operate very beneficially on the national intelligence.

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### THE SPIRITUAL CLAIMS OF IRELAND.

In the London periodical, ("Evangelical Christendom,") to which we are indebted for the preceding sketch, there is, in the number for April, a note addressed to the editors, in which the writer says:—

Allow me to thank you for recording in your last number, Dr. Baird's important and instructive observations. Having had the privilege of listening to their recital, I can bear testimony to the general accuracy of your report. One omission, however, has struck me; and it is rendered seriously important by the present condition of our sister isle, to which I feel constrained to call your attention. I refer to the earnest anxiety manifested by Dr. Baird on be-

half of the spiritual interests of Ireland. . . . You will, perhaps, remember that when he was speaking of the rapid strides made by Popery in the New World, he attributed this partly to the immigration from Ireland. He drew a fearful picture of Popish industry in his own country, (and in England too,) aided, as he said, by continental wealth; and then, as faithfully as a brother could rebuke a number of his elder and younger brethren, by whom he was surrounded, who were drawn together by love, and were listening with prayerful gratitude to his pleasing recital, on his return from recent travel; as faithfully as these circumstances permitted, did Dr. Baird reprove our criminal neglect of Ireland. In *substance*, he said,—he could not say so in words,—“You have neglected your Irish brother. He has long been spiritually diseased; and, instead of healing his malady, you have permitted the infection to spread, until it has not only desolated his own household, but has been carried across the Atlantic; and every fresh arrival on our shores adds to the widely propagated mischief. Oh, my brethren, had you but been faithful, had you but planted the true ‘brazen serpent’ in Ireland, and filled the land with men who should have traversed its length and its breadth, crying out, *Look and live!* how different would have been the result! Instead of freighting your vessels with disease and death, and spreading consternation amongst the western churches, you would have sent across the broad waters barks of blessing, ships laden with health; and, instead of the disastrous consequences which now ensue, you would have poured through our States streams of life and joy.”

Dr. Baird did *not* use these words; but the conscience of every one who was present will, I am persuaded, witness with mine, that, in effect, he said more than I have set down. It is true that, like an affectionate brother, placed in the circumstances before suggested, he refrained from language by which he might seem to blame his brethren who surrounded him, and rather urged the importance of the subject by considerations drawn from a regard to his own country. “I admit,” he said, “that I have a selfish feeling in this matter. As an American, I am anxious; and as one connected with Ireland by blood, I am anxious. Forgive me, therefore, my brethren, if I speak strongly on this subject.”

But who does not see, who that heard him did not feel, how much more poignant this brotherly rebuke becomes, from the very modesty with which it was urged? The church of Christ has been criminally negligent with respect to Ireland. The Maynooth endowment was resisted, amongst other reasons, on the ground of the increased power for evil which would thereby be created; but the resistance was in vain. And what has been done to counteract the foreboded danger? Literally nothing. Surely we did not believe in our own prophetic assertions, or a messenger from America would have found no occasion to rebuke us for our past and present neglect, and to entreat us to do our duty.

I am yours, truly,

D. F.

We may add, that if Christians in England have not duly regarded the spiritual claims of Ireland, we in the United States have no ground for boasting. Our hearts are filled with sadness and deep concern when we think how little we have done for the religious welfare of the Irish Papists whom God in his providence has brought to our very doors. May He be merciful to us, and save us from neglecting what devolves on us, whether at home or abroad. The genuine spirit of missions, in its direct and in its reflex influences, would go *into all the world, and preach the gospel to every creature.*

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## American Baptist Missionary Union.

FRANCE.—*Letters of Mr. Willard.*

In the Magazine for March, p. 78—83, we published intelligence communicated by Mr. Willard, under date of Dec. 30. We

are now able to lay before our readers some further particulars of more recent date and of deep interest. In a letter dated Douai, Jan. 20, 1847, he resumes the

account of the trials to which several of our French brethren have been subjected.

When I forwarded my last to you, Messrs. Lepoix and Besin had but just left prison without form of examination or trial, after a detention of eight days. Mr. Lepoix arrived at my house but a few hours after I carried my letter to the post, and before it left town. He gave me a full account of proceedings and of the state of affairs, and wished to know whether I approved his persevering in the face and eyes of every thing. He thought it would be ruinous to the cause to give way at all; it would discourage those who were but just starting in the good way and furnish ground for triumph to all the adversaries. There seemed to exist the same reasons for continuing, as for going as far as they had gone; and as he and all others were for persevering, I told him to go on, after recommending the greatest imaginable prudence. While Mr. Lepoix was yet in the north, visiting his parents and friends, Mr. Foulon wrote me that some friends had advised them to write a simple account of their affair, and to send it to the *Siècle* and to the *Constitutionnel*, the two most widely circulated papers in France. Miss Née also, on hearing of the persecution of the brethren, wrote forthwith to Mr. Jule de Laborde, advocate in the king's council; and he would send an advocate from Paris to plead the case and to defend the cause, and would plead it himself at the court of Cassation. "For this affair," said he, "interests all French Christians." These circumstances brightened for a moment the prospect before our brethren; and as they had a truce of fifteen days, while the king's attorney (*Procureur du Roi*) consulted the keeper of the seals, they took breath for another onset; that onset is at hand, even at the door.

Mr. Foulon, in a letter received the 18th inst., informs me that himself, Messrs. Lepoix and Besin, and four other persons, were to appear at Laon on the 22d inst. They are very calm, all of them, and will set out to-morrow for Laon, where they are sure to be condemned the next day. I shall, probably, hear of the result in time to give it you on this sheet. This looks like troublous times. Mr. Lepoix thinks that on the issue of this present struggle, depends our future here,—and I am disposed to think so too. No one can tell what a day may bring forth. When the tempest was gathering, Mr. Lepoix, in pursuance

of the advice of the brethren, wrote to the Society of the General Interests of Protestantism, which professes to be ready and willing to take up the case of every shade of Protestantism; but at the last interview I had with him, no notice had been taken of the application. Alone, and without sympathy here, we must meet the shock.

Jan. 28. A line from Mr. Lepoix on the 26th inst., informed me that on the 22d, himself, and Messrs. Foulon and Besin were tried at Laon. Following the advice of Mr. Jule de Laborde, from whom they had received two excellent letters, they employed counsel at Laon, and were well defended. Mr. Jule de Laborde advised the brethren, if they lost the case at Laon, to appeal, and he would send one of his friends to defend them at Amiens. Mr. Lepoix says he is disposed to go to the extreme with it. In the same letter was a word from Mr. Foulon. He and Mr. Besin expected to be sentenced in a fine and imprisonment, for insult of authority, though he made it evident from the witnesses themselves, that no insult was offered. The decision was not made, but deferred eight days, probably, for fear of a cry of *injustice!* had they been condemned, from the persons present.

To-day I have a line from Mr. Foulon, stating that the Society of the General Interests, &c., have at length replied to Mr. Lepoix's letter, giving, as a reason for their tardiness, the absence of their President, Mr. de Gasparin, and many of their members. They profess to be ready to aid in every lawful way. Mr. de G. was to write to the Minister, and our brethren were advised to prepare a petition to him against their persecutions, which the agent of said Society would present, &c. All this is rather encouraging. Perhaps God will keep our brethren still in the field. Since Mr. Jule de Laborde takes so deep an interest in the case, and is willing to take hold of it himself, I approved the following his advice. Laborde and Gasparin are great names in France; and the two individuals who own them, are noble souled men,—they are Christian nobles. None of you are ignorant of Mr. de Gasparin's disposition. Mr. de Laborde is of the same stamp. But there is yet a difficulty. I do not see how the brethren can pay their counsel. I shall, doubtless, do a trifle myself; but just think that I have here at Douai, the widow of one who labored faithfully in the

common cause, and her two little boys, utterly dependent. Living is dear in the extreme,—was never so dear before. We will do the best we can. Mr. Lepoix is sick. I wish I could see him. You comprehend very well that imprisonment, vexations, and journeys out of time, will wear upon this mortal frame; add to this the unavoidable excitement, and no wonder the poor soul, or rather the poor body, is down.

In a letter dated Feb. 27, Mr. Willard proceeds :—

Since my last to you, I have received news from, or have seen all the brethren. Mr. Lacquemont writes most encouragingly of the members of Mr. Cretin's little flock. They now meet in love, and the Lord's day is sanctified and made a delight. It appears farther, that the efforts made of late to seduce these brethren from the simplicity of the gospel, added to the persecution of the brethren in the department de l'Aisne, have very much strengthened and confirmed that little company. One thing more is still brighter than all. Mr. Lacquemont had just been to carry a collection made for two young sisters, long sick and entirely destitute, living forty miles from them. This collection must have been made with sacrifice, and speaks much in favor of those who made it. It is the accomplishment of the universal command, to love one's neighbor as himself, and of the special command to do good to the disciples of Jesus. Mr. Dujardin is pleased with his new location, and says his meeting is increasing in numbers and interest. Mr. Lefèvre mentions a case of interest in the gospel, excited by witnessing the trial of our brethren at Laon. Mr. Pruvots is in peace, and speaks of prosperity. Mr. Thieffry's meeting at Hélesme, is still prospering; but he is suffering domestic affliction. His eldest son, perhaps fourteen years old, is rapidly declining. This makes either six or seven of his once numerous family called away since 1839,—a great desolation truly. Mr. Besin is temporarily at Viesly, his native village and place of residence.

Messrs. Lepoix and Foulon remain at their post. They have been advised by the Society of the General Interests of Protestantism, to cease from meeting for a little; but the advice does not appear to coincide with their notions. They do not wish to see the

work languish. On the 29th ult., the result of the trial of the 22d was made known. Messrs. Lepoix, Foulon and Besin were condemned to pay 300 francs fine, each, and, conjointly with five others, the costs of the suit. They have appealed; and the distinguished advocate, Mr. Barrot, is to plead for them at Amiens. These other five individuals were fined from twenty-five to sixty francs each, for divers pretended insults or incivilities to the mayors and other agents of the authority. These allegations could not be sustained by evidence, but were admitted; the *garde champêtre* is declared by all to have sworn falsely,—to have attributed to the brethren words which they never uttered. But you recollect that the king's attorney of Laon made Mr. Foulon understand that the mayor of Servais would be believed upon his word. It is sad, in these latter days, to hear of such indignities practised in France, with all its light, as have, in different instances, been offered to our brethren. On one occasion the *gensd'armes* went to the house in —, where a few of the brethren were assembled, and pulled certain individuals out of the house, tore their clothes, and otherwise abused and outraged them, probably in the hope of provoking them to do and say something that might furnish a pretext for prosecuting them. All this was done the last Sunday in December. It was agreed upon by the mayor and his satellites that the *garde nationale* should disperse the meeting the first Sunday in January; and it was concerted, that if the place was not instantaneously evacuated, the *garde* should break those poor villagers' wooden shoes with the breech of their guns. I have not learned whether this project has been executed or not. A friend informed the brethren of the design beforehand. The trial of the brethren at Laon, on the 22d of January, had more the appearance of an examination before the inquisition, than of one before a civil tribunal. The *Semeur*, a journal edited at Paris, by Mr. Lutheroth, has a very spirited article upon the affair of our brethren.

Mr. Lepoix is, as usual, unmoved, and very comfortable in spirit. He has recovered his health. Our brethren will have all done for them that man can do. Mr. Jule de Laborde is the king's advocate, and pleads only at the Court of Cassation, or in Paris. He is a Protestant, and I trust a genuine Christian.

Mr. Odilon Barrot is one of the most eloquent men of the realm. There has been already considerable said of this case in the journals, and the labors of our brethren are known now from one end of the country to the other. It only rests for us to pray that God would this once again honor his servants, and set open before them a wide door for entering into his vineyard.

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*Accounts from other sources.*

Besides these communications from Mr. Willard, we have before us accounts respecting this matter from two other sources quite independent of each other, and adapted to awaken in our bosoms a lively interest, and call forth our fervent prayers.

The first is a long report on the subject, from the adverse and Papal side, published at Laon in a French secular paper, the *Journal de l' Aisne*, for Monday and Tuesday, Jan. 25 and 26, a few days after the trial of our brethren. It is written with skill and plausibility, but under the influence of much prejudice and misconception; and it contains many palpable errors. But, coming as it does from so unfriendly a source, it is highly valuable, as corroborating certain facts of vital importance to the character and the cause of the persecuted.

The reporter, after a history of affairs in his own way, comes to the time of the trial, Jan. 22; and then proceeds thus:—

A short extract from the examination of Lepoix and of Foulon will give an idea of their principles and of their religion.

Victor Lepoix states that he is twenty-nine years of age, and professes to be a Baptist, Evangelical, Protestant Pastor.

*The Court.* Have you been received as a Protestant minister?

*Lepoix.* Yes.

*The Court.* Conformably to what is prescribed by the organic laws on that subject?

*Lepoix.* No.

*The Court.* Who has received you as a minister?

*Lepoix.* An assembly of our brethren.

*The Court.* Have you studied theology?

*Lepoix.* Yes; but not in a university of the state.

*The Court.* Have you taken the oath?

*Lepoix.* Yes.

*The Court.* I mean the political oath?

*Lepoix.* No. I have taken the solemn obligation before my brethren, who have recognized me as a minister.

*The Court.* Do you comprehend the difference which there is between liberty of conscience and liberty to teach, to preach in public?

*Lepoix.* Yes; for I am aware that the exercise of worship is, at the present time, subjected to the regulations of the state.

*The Court.* Why do you proceed otherwise than Protestant ministers who have taken the oath,—who have studied where the state wishes them to study,—who are introduced into office by the state? You infringe the laws, then, knowingly?

*Lepoix.* No. I have not infringed the laws. I am recognized by the ministers who have found in me the necessary capacities, and have laid on me their hands. I have been consecrated according to the gospel. I have, then, the right to exercise my religion. I exercise it in virtue of the 5th Article of the Charter. The law forbids no citizen to believe independently of the recognized creeds. Why, then, may I not help others to believe what I believe? There is between me, a Baptist minister, and a minister of the confession of Augsburg, no other difference than the recognition of the state, that is to say, the salary. I ask for no salary, but merely protection. What I ask for, is the liberty to teach to others the religious principles which I am free to have, and which it is acknowledged I possess the right of having.

*The Court.* With pure intentions, no doubt, you do much evil. Thus, at Bethancourt-in-Vaux, families have been troubled. Husbands declare that the heads of their wives have been made giddy by your preaching. This is only a consequence of your fault. You are not a minister of one of the modes of worship recognized by the state; therefore you cannot perform the ministerial functions.

*Lepoix.* I am a minister of the religion which I profess.

*The Court.* But to-morrow, an ignorant, evil-minded man, using this reasoning, can, as well as you, pretend

to be inspired, to have the right to propagate his doctrine. See the consequences of the adoption of such a principle, the scandals which will flow from it, the deplorable instructions which we should have to fear.—It is there that there would be abuse, and there only that the authorities have the right of interfering.

*Lepoix.* Be pleased to explain.

*The Court.* I wish to say that if an ill-disposed man propagate bad doctrines, we ought to stop him.

*Lepoix.* But you ought, in the first place, to suppose him well-disposed, and to permit him the use of his liberty, without prejudice to a subsequent interference, [in case it be required by his ill conduct.] But a well-disposed man should always be allowed to act freely.

*The Court.* We are reasoning in a circle. Your worship is not recognized by the state, which requires, absolutely, an authorization. . . . .

First of all, sir, it is the existing laws that the Protestant ministers follow, and to which they submit themselves. They ought to be capable,—to furnish evidences of this capacity nevertheless,—to come forth from the centres of instruction created by the state,—to be consecrated by suitable ministers,—and, finally, to take the oath. How can you think that you have the right of setting yourself free from that with which so many others comply without gainsaying? There is much of pride and presumption in your resistance.

*The King's Attorney.* Lepoix, have you said that you were not of those who believe that by putting a wafer into the mouth, one has a God in his belly?

*Lepoix.* No, sir. This is not my manner of speaking; and what I should blame in others, I do not permit in myself.

*The King's Attorney.* I am happy to perceive these sentiments; and I commend you for them. For if ever those words be pronounced in future, I shall, I forewarn you of it, cause it to be judicially decided, whether they belong to allowed polemics and religious discussion. Do you acknowledge that you have presided over several meetings?

*Lepoix.* Yes.

Irenæus Foulon, twenty-two years of age, was next examined.

*The Court.* Have you made a part of the association of the Baptists?

*Foulon.* Of their meetings, yes; but not of an association.

*The Court.* You have, then, assisted at meetings. At Servais, and precisely in one of these meetings, have you not called the mayor impious, ignorant, and blind?

*Foulon.* No. The mayor entered to dissolve the assembly. I very politely caused him to be seated. He asked me by whose order I was there. By the order of the Lord Jesus, I replied. He demanded of me my papers. I answered that they were at Chauny. He demanded of me my vouchers. Then I presented to him my hands, saying, Chain these, if you believe me a dishonest man; that he performed his duty in serving his masters; and that I performed mine in serving my Master and Savior. Afterwards, in an extemporaneous prayer, as all those are which we make, I cried, And now, Lord, thou seest that men persecute thy children, because we serve and worship thee according to thy will. Pardon their errors!

*The Court.* But have you not used ironical expressions?

*Foulon.* No: in a prayer it is not suitable to use irony. I have prayed as I have thought.

The examination of the other accused individuals, presents nothing of special interest. It relates only to the facts of reproachful language, and of there having been more than twenty persons present at a religious meeting not authorized.

There follows, in this account, a high compliment to the speech of the king's attorney, as "a masterpiece of logic; the principles of which," it is added, "are the true principles which govern the matter, and to which all the men of good faith will adhere, to whatever political party they may belong, and whatever may be the religion which they profess." The substance of the speech itself is given, at considerable length; and the article is closed by saying, "We shall take measures to publish the decision of the tribunal of Laon; a decision which, very probably, will not put an end to this interesting prosecution and to all novelty among us."

The other account to which we alluded, is from the pen of a remarkably intelligent

writer in France, (doubtless a French citizen and a Pedobaptist Protestant;) a correspondent, formerly, of the Continental Echo, and now of the periodical which succeeds it, and from which we have already in this number transferred a valuable article to our pages. He is unknown to us. But he and all, of whatever denomination they may be, who, amidst opposition and peril, lift up their voice decidedly in favor of freedom in worshipping God and in making known the gospel, are entitled to our gratitude; and in the consciousness of having done worthily, they will have a far better reward than we can bestow. Writing in February, he says:—

If we now extend our vision to the affairs of the Protestant church in France, we shall there find more than one subject of complaint and uneasiness. Neither the priests of Rome, nor even the civil magistrates seem able to accustom themselves to the simplest consequences of religious liberty. We are always hearing of prosecutions, instances of petty tyranny, and modes of action which peril our most sacred rights. No sooner is the contest ended on one point, than it recommences, next day, on another. In vain do we invoke the Constitutional Charter, which says in its fifth article, "Every one professes his religion with equal freedom, and obtains for his worship the same protection." The attorneys of the king, who have received orders to do their utmost to win the good graces of the Popish clergy, are ever inventing some fresh subtlety against the provisions, thus clear and explicit, of this article. The *freedom* promised by the Charter is mutilated at the will of the government, and the *protection* guaranteed to various communions is transformed into judicial processes, whenever men in power are prompted, from political considerations, to institute them. How long will this state of things continue? Alas! the various parties which divide public opinion in France, take very little interest in religious liberty, and we have yet to maintain a long series of contests ere we shall obtain full possession of all our rights.

I have now to relate to you *three prosecutions*, in which religious liberty has been more or less attacked. Each of these cases presents a different aspect, either in the nature of the accu-

sation, or in the arguments of the king's attorneys; but the same spirit and aim appear in all,—to confine the reformed communions within the narrowest limits possible.

First, there is the *Laon* process. Here, the parties who experienced the rigor with which the law is administered, were Baptists. The principal defendant bears the name of Lepoix; the second is called Ireneus Foulon. These two men, and those who were cited with them before the court, astonished the judges and the audience by their grave deportment, their plain and serious language, and their noble intrepidity. The crowd who had assembled in court expected to meet two ignorant fanatics, without intelligence or ability; they were speedily undeceived. Mr. Lepoix is really a remarkable man; he pleaded his own cause with as much propriety as courage. The president of the tribunal having asked him whether he had obtained authority from government to celebrate worship, Mr. Lepoix replied, that he had not even sought to obtain it, because he knew beforehand that it would be refused, but that he claimed the liberty promised in Article 5 of the Charter. The president reproached him with not having studied in a theological institution, with possessing no legal diploma, with indulging in a dangerous spirit of proselytism, with carrying discord into families, &c., &c. What do all these accusations signify? Are they not so many disgraceful evasions, which only prove that our magistrates are ignorant of the most elementary principles of religious liberty? Suppose that Mr. Lepoix had not studied divinity in an official seminary, and that he possessed no legal diploma, what mattered it to the civil power? Does the Charter say that it is necessary to conform to certain rules before being allowed to proclaim the gospel? Besides, whither will these extravagant requirements lead us? As there is no Baptist seminary legally recognized in France, it would follow that the Baptist communion could have no preachers; in other words, that it would be virtually annihilated. And then, what is this prosecution, prompted by the dangers of proselytism and divisions in families? Unquestionably the proconsuls of ancient Rome might have alleged the same charges against the Apostles, and in the sixteenth century the judges might have brought the same accusations against our Reformers; for



the Apostles and Reformers also made proselytes; they also occasioned divisions in the domestic circle. All this is positively worthless, then, in point of law. It should have been proved that Mr. Lepoix and his friends had committed some illegal or immoral acts; then there would have been some ground for the process. But not a single fact of that kind has been alleged. It is religious liberty, then, that has been attacked in the persons of these Baptists. The judges, evidently perplexed, deferred their decision; but it is probable that Mr. Lepoix will be condemned. He will submit to this unjust persecution with patient firmness; and I doubt not that his example will give courage to others.

The second process is that of *Mansle*. The question is no longer one which affects the Baptist communion. The defendants are Mr. Pastor Roussel, whose name is well known to your readers; Mr. Trivier, formerly a Roman Catholic priest, who has been converted to the doctrines of the Reformation; and a respectable citizen,—a notary,—who aided them in their work of evangelization. It was not possible to allege against Mr. Roussel or Mr. Trivier, that they had not studied in national seminaries: both are guiltless in this respect: but the enemies of religious liberty act the part of Proteus, and change their appearance and arguments according to circumstances. At Mansle, Messrs. Roussel and Trivier were accused of having established an *association*. Such was their great offence. An association! Associations cannot exist except authority be first obtained from government, and the defendants were not duly authorized. But a meeting for prayer and other religious exercises, justly answered Messrs. Trivier and Roussel, cannot be identified with an association. There was no previous mutual understanding among the persons who took part in the service; there were no rules by which they were united to one another. The doors of the church are thrown open; any one who pleases may enter; and service being ended, the congregation disperse. What is there here resembling, in the legal sense of the term, an association? No matter, exclaimed the king's attorney, you received letters requesting you to go to Mansle and preach, and to these letters are affixed several signatures; you have collected subscriptions in order to defray the expenses of your worship:

here is a clearly defined *association*, and you must suffer the penalty for it!

Doubtless there is no necessity for my refuting such palpable sophisms. They exhibit a want both of candor and honesty. The agents of government are determined to hinder, as much as they possibly can, the extension of the reformed faith: this is the secret of the whole affair. The priests are afraid of losing a portion of their flocks, and the magistracy are the obedient servants of the priests. As they maintained at Mansle that the simple performance of religious service constitutes an association, so they decided at Laon that proselytism is a crime. What they wished to suppress was the same in both cases. It was liberty.

The third affair took place at *Cannes*, on the frontiers of France and Italy. An odious act of intolerance was committed in this town last summer, by the expulsion of a pious schoolmaster, who had resided there for some years. This schoolmaster, who was a native of Switzerland, presided over some religious meetings; this annoyed the bishop of the diocese; he complained to the Minister of Worship; and the latter, without any other legal proceedings, ordered the poor schoolmaster to quit the kingdom within a certain number of days. Several of the respectable inhabitants addressed a memorial to the Minister against this brutal decision, stating that the schoolmaster had not violated any law or occasioned any disorder: they were not listened to. Of what importance are obscure Protestants in comparison with a bishop, who can render the government a service in political elections?

The Protestants of Cannes, then, applied to the General Consistory of Marseilles, within whose circumscription the town is situated. The Consistory, seeing the propriety of the request, regularly appointed one of its members to celebrate divine service there. Every thing in this case, observe, was legal and national. Not only have we done with Baptists, but we are not even speaking of a free or dissenting congregation at all. The flock belongs to the Consistory of Marseilles; the officiating minister has been specially deputed by that Consistory; not a single formality has been neglected. And yet, strange to tell, even this delegate, this member of the General Consistory of Marseilles, is hindered from fulfilling his duty. A commissary of police and a number of gendarmes

posted at the entrance to the church, enjoined him, in the name of the mayor, immediately to withdraw. He was obliged to submit; but this member of Consistory is about to bring his case before a court of justice. We shall see whether intolerance will be carried so far as to obstruct the performance of worship in the National Establishment!

In a communication dated in March, the same writer adds:—

The result of the three processes, affecting religious liberty, of which I spoke in my preceding letter, is now known. At *Cannes*, the delegate of the General Consistory of Marseilles has at length brought his cause to a successful issue. It appears that the Prefect of the department being ashamed of the intolerant conduct pursued by the mayor of Cannes, imperatively ordered him to leave the Protestants to worship in peace. This is a victory, but it has cost a long struggle. We are compelled to be always on our guard to maintain the rights guaranteed us by the Charter. At *Mansle*, Messrs. Roussel and Trivier have also resumed their religious services; the Royal Court of Angoulême having decided that they had not committed any offence. But at *Laon*, Mr. Lepoix and two of his friends have been sentenced to pay a fine of 300 francs (£12 10s.) each. These members of the Baptist communion have suffered severely, and I have received very distressing intelligence respecting them. One of these respectable men, having been surprised while reading the bible with some of his brethren, was dragged to Laon in the company of robbers. He was fastened to the same chain, as though he had committed some infamous offence. Is it, then, a crime in France to meet a few friends, in order to read the Word of God? In the judgment delivered against Mr. Lepoix, it is set forth that he is guilty of *having associated with others in the name of a new religion called the religion of the Protestant Baptists*. It would seem that the judges, who are not very learned in religious matters, have never heard before of the Baptists, and suppose that Mr. Lepoix has invented a new religion! The affair is to be argued afresh before the Royal Court of Amiens, and an illustrious orator, Mr. Odilon Barrot, has consented to plead the cause of the defendants.

In the meantime, let every friend of religious liberty, let all who love the souls of men, *plead with God* in behalf of our brethren and of the cause in which they are toiling and suffering. We rejoice that, thus far, they seem to have honored the Savior. May they continue to be firm and exemplary; bold and decided, but courteous and kind. They are placed in a trying, a dangerous position. The struggle may be long and painful. But who can estimate its importance to the cause of Christ, not only in France, but in all lands? *God be merciful to us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations.*

#### More recent intelligence.

We had just prepared and sent to the printer what we had to present to our readers, respecting the French Mission, when another letter from Mr. Willard came to hand. It is dated at Douai, the 29th of March, and contains the following paragraphs.

My last to you left the case of our persecuted and prosecuted brethren still pending at the Royal Court of Amiens. They were cited to appear before that tribunal on the 11th inst. The indisposition of Mr. Odilon Barrot prevented him from being present, and a Protestant advocate named de Brouard, came to get the trial put off. He obtained a delay of fifteen days. In consequence, on the 25th inst. the trial came on, and Mr. Odilon Barrot being detained at Paris by his parliamentary duties, Mr. de Brouard defended the brethren, and Mr. Lutheroth, editor of the *Semur*, though not an advocate, having obtained permission, spoke much to the satisfaction of the accused, unhesitatingly and completely identifying himself with the brethren in the great struggle for religious liberty. Early on the morning of the 26th inst., the three brethren who had been judged the preceding day, accompanied by brethren Thieffry and Cretin, arrived at my house. They informed me that the judgment of Laon had been somewhat changed,—Messrs. Besin and Foulon were acquitted of

the charge of having insulted the authorities, and the fine of 300 francs each, was reduced to fifty francs; but they are still condemned as guilty of an infraction of the law concerning associations; the judge persisted in considering the religious meetings of our brethren and friends, *associations*. Mr. de Brouard and Mr. Lutheroth appealed at once from the decision of the Court of Amiens, and Mr. de Laborde will himself plead before the Court of Cassation. It is a very cheering consideration, that those talented Christian friends, who generously came to the aid of our brethren in their afflictions, have done so with entire heartiness and sympathy. Twice Mr. de Brouard made the journey from Paris to Amiens, and Mr. Lutheroth once, prompted purely by the desire of defending the sacred cause of religious liberty. Also it is of their own movement that they have appealed, with the determination of having *un arrêt de Cassation*. Before this reaches you, you will have seen the article of Mr. Lutheroth, originally printed in the *Semeur*, and afterwards copied into the *Archives*, which I have ordered sent to you. Still other journals have noticed this case, and our brethren have the sympathy of all unprejudiced Christians. This seems to be the moment chosen by Providence to make our brethren known, and the circumstances are such as to present them to the world in their true character, viz.,—that of sober men, persecuted and afflicted for the gospel's sake. It is also true, upon the testimony of the brethren, that the work entrusted to them by the Savior was never so promising as now. The converts stand firm, and are ready to do every thing they can.

There is one uncomfortable fact. I informed you that five other individuals were condemned at Laon, with the three brethren named above, to pay from twenty-five to sixty francs each, for having permitted religious meetings at their houses, or for pretended insults offered to the authorities. The effect of this, is discouragement in the case of such as are well disposed, yet but very little advanced in the way of truth. One of the five persons mentioned above, who in these times of universal distress among the poor, is able to procure barely his daily bread, has had his house mortgaged for the sum of twenty-five francs, (less than five dollars). But this affliction and trial, God will overrule for his glory

and our good. I trust there will be no backwardness on the part of the brethren in my native land to plead earnestly with God in behalf of these afflicted, persecuted and oppressed friends and brethren.

You have heard of the almost famine with which Europe, in divers parts, is at present scourged. Bread, the staff of life in this country, is at this moment just double the price which I have often paid for it since I have been in the country, and there is talk of still augmenting it. Mr. Thieffry told me of some people on the confines of Belgium whom hunger has forced to eat oil-cake. Mr. Foulon mentioned others in his neighborhood who were eating the grated beet, after the juice had been pressed out for making sugar. As you will readily conceive, the misery and suffering are great; and the following, or rather coming summer bids fair to witness unheard of sickness and mortality, as a consequence.—Whole villages are reduced to beggary. Our brethren, in consequence of the dearness of bread, have not been unaffected by this state of things. Owing to the dryness of the last year, few vegetables were raised, and the potato disease greatly injured that crop, so that what the drought spared, the disease frequently ruined; vegetables are, of course, of an unheard of scarcity and dearness. But for the augmentation of the salaries of several of our brethren the past year, they must have been reduced either to beggary or starvation; and what they now receive merely suffices, in this disastrous time, to sustain life. Consequently, these persecuted ones having been subjected to considerable cost in postage, journeying, appeals, and for the advocate at Laon, are all of them quite exhausted already, and some of them considerably in debt. This is by no means their fault.

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#### TAVOY.

We have obtained permission to insert what follows, as it contains recent intelligence, and as it gives, incidentally, a glimpse of trials experienced in a far distant missionary field; trials which none but God himself, and the bereaved, afflicted missionary, can fully know; but which it may be useful for all, in this Christian

land, to contemplate, amidst their happy homes.

*Letter from Mr. Mason.*

*Tavoy, Dec. 14, 1846.*

My dear Mrs. G.,—

Though you have not yourself been one of the missionaries, yet, with a willing heart and a ready hand, you have helped to bear many of their burdens. To whom shall I look in my necessities, but to those whom I *know* to be ready and willing, though to myself even it looks like imposing on their kindness?

None supposed any opportunity to send my little daughters home would occur this season, until within the last two days. Mrs. Brayton had passed Tavoy, on her return to America; but as her husband said he was going with her no farther than Maulmain, no thought of sending them with her was entertained. Very much to our surprise, however, br. Brayton came in upon us on Saturday morning, and said that he expected to accompany Mrs. Brayton to America, as the supercargo of the American ship refused to take her alone, and all the brethren at Maulmain said he ought to accompany her. He also came with the kind offer to take my little daughters with him, and had, in connection with br. Ranney, spoken to the captain of the vessel, who, though inconvenient to himself, had agreed to make accommodations for them.

Now no opportunity so favorable as this is likely ever to occur. Mrs. Brayton is a remarkably kind, patient woman with children, and br. Brayton is the most domestic man in the mission. Then they have but one child, and that child a daughter, and that daughter about the same age as mine, and well-behaved. Add to this, the captain is a pious man; and here is a combination of favorable circumstances not likely again to occur.

Those that have the charge of the children, say they must go home next year, and yet there is no prospect of any opportunity for me to send them. I have been recommended to take them home then myself, and if I wait till then, circumstances will, probably, compel me to do so. Indeed I have been advised, in the strongest terms, both here and at Maulmain, since the arrival of the American ship, to return in her myself, with the children and br. and sister Brayton. My friends are

kind, but they do not understand my feelings.

Now what ought I to do? I know not where to send the children. Is this a sufficient reason to allow an opportunity so favorable for their comfortable passage to America to pass? I have thought not, and have taken their liberty,—a *great liberty* I know,—to commit the children, on their first arrival, to your care; and write now, the earliest possible date, to beg of you to see beforehand what can be done among the friends for their permanent home. I beg, *beg*, **BEG** of you, that no arrangement be made to separate them. They are every thing to each other.

What it costs parents to give up children to come to heathen shores, I know not; but if it costs them a tenth of what I have suffered for the last two days, in prospect of sending mine to Christian lands, they deserve a measure of sympathy I never awarded them. The parting of the mother and children for America before, was *nothing* to this. I did not suppose that the human heart could suffer so much as I have suffered for the last two or three months. How much more it is capable of enduring before the heart-strings break, remains to be seen.

I write in great haste. The American ship expects to leave Calcutta about the 1st of March. . . . But, after all the anguish of heart the children occasion, after all the pains of separation, who would choose to be childless? *Not I, certainly.*

ARRACAN.—Letter from Mr. Ingalls.

By the kindness of the esteemed friend, Dea. J. W. Converse, to whom this letter was directed, we are enabled to lay before our readers the following extracts. It will be recollected that Mrs. Ingalls died at Maulmain, Nov. 9, 1845, after laboring faithfully in a heathen land about ten years.

*Akyab, Dec. 25, 1846.*

My dear Brother,—

More than a month has elapsed since receiving the expression of your regard. I value it, as it brings you and sister Converse so often to mind. But how changed my circumstances from what they were, when residing a few happy days with you in Boston. I

have encountered many a storm that blows not on the sea where your voyage is made. But I will not enter upon the review of the past, though my feelings impel me to it. I feel my loss day after day, though few who see me know it. My *companion is gone*, my *dearest friend is in the grave*. Mrs. Ingalls never spoke of you and sister C. but with feelings of deepest affection. She is at rest; her work and warfare are ended; and it only remains for us who survive, to finish the work given us to do.

I have written you once since coming to this field, and should have written again, but have been on a tour to Sandoway, where br. Abbott labored and sister Abbott died. It is a little singular, that the four stations occupied by our Board contain the dead of the mission, and but one the living; and at that station the Board has but one isolated missionary. At Akyab slumbers br. Comstock, at Kyook Phyoo sleep br. and sister Hall, (I believe,) at Ramree sister Comstock, and sister Abbott at Sandoway. On our visit down, we were deeply affected on visiting the sacred spot where repose the faithful of the earth. That they should have been taken from a field where so much is to be done, is a mysterious feature of that allwise Providence that governs the church and world. Thus it has been in the history of the church. The Apostles began soon to fall by the hands of the persecutors. We are apt to think that such a man as Stephen should long have been spared to preach to his countrymen. But no;—his fall seems to have been necessary to arouse the church to duty. Our holy religion sometimes triumphs more by the death than the lives of its votaries; so that those conversant with the history of the church ought not to be discouraged by the death of missionaries. At Ramree, where br. and sister Comstock toiled, there is now much feeling on the subject of religion,—some applicants for baptism. And though the missionary's voice is silent, yet there is a still small voice that arouses the pagan sleeper.

Jan. 18. I had commenced this, and should have finished it a long time ago; but have been off to the Chinese jungle. Br. Judson has arrived; and he contemplates going to Rangoon. He is, doubtless, there by this time. The proud king of Burmah, (Thurawaddi) who lifted his puny arm against Christ, is dead, and gone to appear before the dread tribunal. Most, if not all who

joined him in opposing the gospel, are dead; and most of them by violence. Burmah must be converted to Christ. The decree has gone forth, and Christ will triumph.

I should be most happy to give you some account of my recent trip to the Chinamen, (so often alluded to by br. Kincaid,) but cannot in this. I met with one incident which much affected me. At a Burman village, I found a man dying in the faith of the gospel. He had astonished his neighbors with his constant assertions, that there was an Eternal God and that he believed in Christ. Many such cases no doubt exist of individuals who hear the gospel and then return to their distant homes, and die hoping in the mercy of God.

Mr. Burpé is now off to the jungle, and I am quite alone, my little girl being all the company I have; still I do not feel lonesome. I have a meeting every evening with the native Christians, and feel more happy than in spending my time with company.

We are a little company in the midst of hostile pagans. You can hardly fancy how difficult it is for us even to maintain our ground. Every thing is against us. The name of Jesus is a name of reproach; the name of *Christian* subjects the disciple to all kinds of reproach. Every custom is hostile; still we find truth advancing, error falling. On my last trip, a priest of Gaudama gave me an idol that has been worshipped for many years by thousands. This priest is convinced that our religion is right. I preached and prayed in his kyoung or idol house. I turned my back upon the long row of beautiful white marble images, and told the company, of some thirty or forty, the way of life through the cross of Christ. To me it was most exciting, as I have never before conducted regular service in a priest's establishment. I mention this as one fact that we are not losing ground. My absence from town the last two months has somewhat affected the interest here, but has not been without results. At Ramree there is an increasing interest among the Musulman population. We have three assistants there, and I hope to go down by and by, and baptize some new converts. I am now in Arracan by necessity. I long to be in Burmah Proper. The way is preparing for us, and we want men to come and release us to go.

## SIAM.—Journal of Mr. Goddard.

Bangkok, Dec. 8, 1846.

I am happy to embrace an opportunity which now occurs for sending letters, to give you some general account of the year which is now drawing to a close. Our Annual Report presented the general features of the mission up to the last of June. I will, however, copy a few extracts from my journal, to exhibit some circumstances of interest which could not be noticed particularly in the report, or which have occurred since that was forwarded.

## A baptism and an exclusion.

Feb. 1, 1846. To-day Chek Jue, from Leng-kia-chu, after a very satisfactory examination, was received to the church by baptism. He is a young man; attended meeting for a time about three years since, but his heart not being interested, he left off. After about a year's neglect, his attention was awakened, and he again commenced attending. He became more and more interested, and more and more sensible of his sins, till he sometimes seemed to feel that he could never be a Christian. But, for a few months past, he has enjoyed peace and comfort, relying on the merits of Jesus. One great trial with him has been in reference to keeping the Sabbath. His occupation (the only one which in his present circumstances he thinks himself able to pursue), requires him to labor in partnership with others; and they are not willing he should leave his business on the Sabbath. Indeed, it is scarcely possible for a person here, who is in partnership with others, to keep the Sabbath. But he now seems, and has for some time past, determined to observe the Sabbath, and bear whatever of loss or trouble it may cause him. His Christian principle is strongly tested by this trial, and if he is faithful, he will have opportunity to glorify God thereby.

We were also, to-day, called to the painful duty of excluding a member baptized a little more than a year since, who, without any outward immorality or professed abandonment of his religion, has neglected public worship to such an extent as to give reason to fear he has no heart to obey the Lord. He is teaching school; and to attend worship would expose him to ridicule, and, probably, to the loss of his place.

## Superstition discouraging inquirers.

18. Last Sabbath a Chinaman attended worship for the first time, and professed to be much interested in what he heard, and intended to become a regular attendant; but the next night a large number of his ducks died; he, therefore, says he shall not dare to come again.

28. Similar to the above is the case of another, who last Sabbath attended for the first time, and seemed considerably interested; but on his return home his swine refused to eat their food. This he supposed to be in consequence of his attending our worship, and he will not dare to come again. Such cases are quite common, and they show how strong a hold superstition has on the minds of this people. We carry the gospel from door to door. The majority reject it at the outset; a few manifest some interest, and we are encouraged to repeat the call. But, again, the majority of those who listened to the gospel the first time, reject it at the second, while a few continue to manifest an interest, and we continue our labors for them, till, at length, they become sufficiently interested to come to worship on the Sabbath. We then feel somewhat encouraged; but, still, the majority of such, for various causes, soon fall off, while a few,—God's chosen few,—continue to attend until the word is made to them the power of God unto salvation.

April 28. Returned to-day from a short excursion down the Gulf, for the benefit of our health, especially that of Mrs. Goddard, who had become so much reduced that it was doubtful whether she could live here long. Through the blessing of God, we hope a favorable change has been effected in her health, so that she will gradually gain strength, though she is now very low. We were absent thirteen days, and visited several villages on the eastern shore and distributed tracts, both Siamese and Chinese. Some of the Chinese in those distant villages listened very attentively, and with apparent interest, to the good news. But, alas! how little is all they could learn in so short a time. The Spirit of God has power, and that is our only hope.

## An offering to a mountain.

At Anghin, as we were walking over the hills, we suddenly came to a place where were spread out, on a large flat rock, a great variety of fruits, &c., in ornamented dishes, as an offering to

an adjacent mountain, in order to obtain deliverance from the small-pox, which was making sad ravages in the village. Seeing a bowl of water among the offerings, and being exceedingly thirsty, we inquired if the water was good, and if we might drink some. They said the water was good, and if we *dared* to drink what was offered to the mountain, we might. We did so with impunity.

After a time, a large number of people came, ate up the fruits, and carried away the empty dishes. We desired to make known to them the better way, but could not, as they were not Chinese.

#### Death of the teacher, Chu Sun.

June 13. My former teacher, Chu Sun, died to-day. During his long sickness, he has often spoken of his penitence for his past sins, and of enjoying peace of mind in reliance on the merits of the Savior. A little before his death he said he was *very* happy in hope of soon being with Christ in heaven. He is gone, and his destiny sealed. He was the first Chinese convert I had the privilege of baptizing, and has been very useful to me as a teacher, but has not manifested that consistent Christian character which would warrant his being employed as an assistant, though his talents and acquirements might otherwise have rendered him very useful in that department. His former habits of using opium he never *fully* overcame, and he often made *some* use of ardent spirits, and sometimes indulged in lottery gambling, and, what was worse, often prevaricated to conceal these vices. These things during his life have often been to me sources of the most painful anxiety, and now that he is gone, throw a dark shade over our hopes relative to his eternal destiny. Still, on the whole, I feel that there is reason to *hope* that he has obtained deliverance from his remaining corruptions, and found rest in the bosom of his Redeemer.

Aug. 4. Returned from a residence of six weeks on board a ship at the bar, for health. It has been exceedingly painful to be taken away from our labors so long; but both Mrs. Goddard's health and my own required it. We feel much improved, and hope now to be able to continue our labors.

#### Two cases of religious declension.

23. Check Tiam and Kui having been absent from worship for several Sabbaths, and also exhibited some other

improprieties of conduct, the church this day appointed a Committee to admonish them. They have often been admonished by the pastor and by individual brethren; but they seem to manifest a lamentable want of whole-hearted devotion to the Savior.

Oct. 4. Chek Kui having disregarded the admonition of the Committee and other brethren, was this day excluded from the church. For about two years after he joined the church, he manifested much interest; attended worship regularly, and made considerable effort to understand the gospel. He afterwards became remiss in his attendance on the worship of God, both public and private, and, of course, gradually lost his interest; and having met with some losses in business, he engaged in gambling, hoping to make it up. Still he says he has no peace. He knows the gospel is true and good, but he cannot follow it. I sometimes hope he may yet be awakened and brought back.

Chek Tiam seems somewhat awakened by the admonition of the Committee, and we hope he may, hereafter, walk more consistent with his profession.

The ordinance of the Supper was this day attended by twenty-two Chinese brethren. With the exceptions above stated, the church now seems to be in an encouraging state, and there are a few hopeful inquirers.

#### Efforts of the Romanists.

8. Chek Chang Hui, who had attended our worship regularly for a long time, and given us considerable encouragement, has been seduced by the Romanists. They told him their religion was *all the same as ours*, (when a person has not become interested in ours, they tell him ours is false and theirs true!) and, beside, they had a house where he could live, and if he wanted money to carry on his business, their spiritual Father would give it him. They told him these things in the hearing of others, so that I have no doubt of the fact. By these and various other arts, they at length induced him to go and live with them for a time.

24. Chek Chang Hui called to-day on our native assistant. He is not satisfied with the Romanists. He says they deceived him; their religion is not the same as ours, and they do not give him the other advantages they promised,—that his things have often

been stolen since he went there,—that there are more than twenty Chinese who live in their house and profess their religion, but not *one* of them has any *heart* to worship God, and their professions are made merely to obtain external advantages. He says it is very easy to obtain baptism (washing) there,—that any one who wishes, may be baptized,—that they urged him to be baptized, but he does not dare to be, not being prepared. This, together with the baptizing of unconscious infants, without the consent or even knowledge of their parents, is the way in which they have made their thousands of converts here.

#### Triumph of religious principle.

28. Chek Mien, one of the Chinese brethren, who has been engaged in a business which is very laborious, but of which the profits are only about *two* ticals per month, has been urged to go to a distant village and become cook at one of the sugar mills. This employment is much easier than his present, and its profits *eight* ticals per month; but, from the nature of the employment, he could not *very well* observe the Sabbath, nor could he attend worship in consequence of the distance. I was, therefore, not a little gratified to witness the triumph of religious principle in his prompt refusal of the offer.

#### Visit to Leng-kia-chu.

Nov. 6. Just returned from a short visit to Leng-kia-chu; found the brethren there living in harmony, and, to a very encouraging extent, exhibiting the fruits of piety in their daily conduct. One additional individual has attended meeting regularly for several months, and seems to exhibit many indications of being a true penitent and sincere believer in Jesus. The assistant at Leng-kia-chu has recently spent some time at Bang-chang. He found Chek Siang (who cast away his idols some two years since,) still persevering in his profession of loving and serving the true God; but the poor man had, a short time previous to the assistant's visit, lost his reckoning, and, therefore, had no means of ascertaining which day was the Sabbath. If he is a true child of God, his circumstances may well excite the sympathy of all his fellow-disciples. Unable to read,—indigent, with a large family,—far from any one to teach, exhort, and comfort him, and surrounded by those who despise

both the Christian and the Christian's God. Were it not for the present unsettled state of the mission, I should think best at once to commence a course of operations, to win over that beautiful and populous district to the Savior.

#### Cruelty.

Dec. 1. The tender mercies of the wicked are cruel. A Chinaman near us, who has been unwell for some time, and has no near relations here, nor any property except what he could earn by his daily labor, recently became dangerously sick; and being in a hired house, its owner required that he should be removed. He having no other home, they carried him to an open public shed and there left him, to live or die alone. Owners of houses have great objections to any person's dying in their house, lest it should be haunted by ghosts. This circumstance gave me a good opportunity to enforce upon the disciples the duty of doing unto others as they would wish others to do to them.

#### The Lord's Supper and the Monthly Concert.

7. The communion of the Lord's Supper was yesterday attended by twenty of the native disciples, all of whom seem to be enjoying considerable of the comforting influences of the Spirit. At the Monthly Concert, this morning, there were present nine of the native brethren, all of whom engaged in prayer. I often feel much encouraged to hope for blessings upon this people, from the fact that there are so many in their midst who daily pray for them. The contribution amounted to two and a half ticals,—equal to \$1.50. The contributions during the year have amounted to 19½ ticals; and a subscription has just been made by the native brethren, amounting to 32 ticals,—all equal to \$31.60.

The past\* has been a year of sifting. Whether the chaff is all gone remains to be seen. We cannot be too thankful for the kind care of our Heavenly Father, equally manifested in removing unfruitful branches and purging the fruitful ones. I feel encouraged to hope that the coming year may be one of ingathering. There are several individuals who seem to be inquiring and learning about the religion of Jesus with apparent sincerity.



## ASSAM.—Letter from Mr. Bronson.

Nougong, Oct. 1, 1846.

Accept the sincerest and heartfelt thanks of myself and companion for the assurance that you have been constantly intent on providing us an associate. Our whole time and strength have been most severely taxed for the last two years, in keeping our mission operations in progress. Our situation may be compared to a ship at sea; when once loosed from her moorings, she must be watched every moment until she reaches port. With the growth of the mission, our duties have increased, but not the number of our associates; and the safety and efficiency of the mission have long been endangered by the fewness of the laborers. If it now please the Lord to send us associates, I trust we shall be truly thankful, and know well how to prize the blessing: if we are still to labor on alone, I hope we are willing. It is a glorious privilege to be co-workers in the conversion of souls, and still more honorable, as it is difficult, to bear a part in introducing the gospel into a heathen country. It will soon be ten years since we began our labors in Assam. As a family, we have had our share of affliction, and in our missionary work, a series of obstacles to contend with, but no more than I anticipated when I entered upon the work; and the conviction that we are in the path of duty, and laboring for the good of others, has sweetened even these trials. The first settlers of our own country shouldered the axe, and, burying themselves in the almost impenetrable forests, struggled with difficulties of every kind. The lofty forests slowly disappeared before them, the cheerful cottage, bleating flocks, and lowing herds, and waving harvests, soon rewarded them for their patient toil, and anon the village spire and church-going bell testified that the once "wilderness and solitary place," had become the temple of the Lord. What are we in Assam but pioneers? On us has devolved the work of felling the forest and of preparing the soil to cast in the seed. We have already been permitted to sow some seed that has sprung up and ripened into precious fruit. God has thus shown us that Assam is as fertile a missionary field as any other, and only wants a few more laborers to gather in an extensive harvest. We now have the

language,—a familiarity with the religions and arguments of the people,—a number of tracts in circulation bearing, against their superstitions,—a monthly religious and scientific paper in the vernacular, read by hundreds of the common people,—an Orphan Institution and a good number of village schools, where the children are growing up with a knowledge of divine truth, and who, it may reasonably be hoped, will see the errors of their fathers. We have three little churches, and a considerable portion of the scriptures before the people. If we were not allowed to do any thing more, we could not regret that we entered the field. The beginning must be made by some one, and do we not read that both he that soweth and he that reapeth shall rejoice together? The missionary cause appears to me an incomparably glorious and honorable one, and I sometimes feel that if I had a hundred lives to live, I would spend them all in this work. If I had wealth at my command, to this cause it should be consecrated. I sometimes, however, greatly fear lest we should become weary and faint in our minds by the delay of God's blessing. But does not the husbandman have long patience for the early and latter rain? Christian villages cannot be expected, under the labors of our feeble band, to spring up with the rapidity of towns and villages on some of our Western prairies. In due time, however, Assam will be converted to God. The prayers of the church will prevail, and our three little churches will be multiplied a thousand fold.

Prayers and alms requisite.

*The prayers of the church*,—these are what we want. They are mighty, and the precious seed thus watered shall be reaped in joy. But the churches must remember that prayers and alms, faith and works, go together. With what sort of implements does the husbandman send his laborers to fell his giant forests? Certainly with the most effective that can be obtained. It were "penny wise and pound foolish" not to do so. So with the laborers of the church. Let them send us out with the best instruments, or put into our hands the means of obtaining them, and the church will never be the loser. The tidings will soon reach them, that the ignorant and idolatrous heathen are repenting and flocking to the temple gates of Zion. Our mission in Assam

is suffering in every department from not being more vigorously sustained. The removal of one of our little number by sickness or death, would peril the dearest interests of the mission; while the cares that crowd upon each are so numerous and diversified, that scarcely any one department of labor can be prosecuted with that steady perseverance and efficiency that is necessary to ensure success. Short-lived exertions or plans of effort, however good, that are devised to-day and abandoned to-morrow, are not the kind likely to convert the heathen. It is the well-directed "stroke on stroke" that fells the tree. So in missionary labor, those plans of effort that after prayerful consideration appear best calculated to convert the people to God, must be vigorously followed up until success is realized. When the churches are ready to say to their missionaries "Go to the fields where we have sent you,—carefully survey the difficulties in your path,—then prayerfully and judiciously lay your plans for surmounting them, and call on us for all the aid you require. We, who remain at home, pledge you our alms and our prayers to sustain and encourage you." I say when this is generally the case, satan's kingdom will totter and fall. O may that day speedily arrive, when holiness to the Lord shall be written upon all that we possess. May we not hail the recent noble action of the Baptist churches in America, as the beginning of better days! I always felt assured that they were capable of noble action for God and his cause. But there must be no reaction now. Expect great things, attempt great things, must still be their motto. May this be but the beginning of acting for God and the souls of men, worthy of the nineteenth century. Many a hard contested battle is to be fought,—many a field to be won; and honored of the Lord will those be who flinch not in the hottest battle. Oh, ye highly favored of the Lord in America, think what crowns of glory await you, if ye are faithful and zealous unto the end, and act for the glory of Him who died to redeem you.

Since my last communication, the missionary labor at this station has been, as usual, divided between teaching, preaching, and tract distribution.

The Assamese have not so much prejudice against Christianity, as they have indifference and irresolution. Every year's experience convinces me,

more and more, that they are to be most effectually operated upon through their children. Besides the Orphan Institution, we have four village schools near us, in operation the whole year, embracing 200 scholars. The scriptures and religious books are introduced into all these, and most of them can repeat the catechism and Brief Bible History. They are visited monthly by Peter, the native assistant, or by myself, and, in every instance, were established at the earnest request of the people themselves. *The Orphan Institution* is prosperous, and its numbers increasing. The children attached to it are taken from the highways and hedges, of all castes; not unfrequently snatched from the greatest poverty and oppression, and are here, through Christian charity, comfortably clad and fed, and taught Christianity. Some of them are unusually promising as scholars, and the whole conduct themselves as well, perhaps, as any similar group of children in more highly favored lands. The daily routine of the Institution is as follows. From 6 to 8, A. M., labor. Then morning prayers. 9 o'clock, breakfast. 10 to 4 o'clock, P. M., school. 5 o'clock, labor. 6 o'clock, supper. 7 o'clock, evening prayers. 9 o'clock, in bed, and lights extinguished. Their Sabbaths they spend in learning their Sunday school lessons, which occupies all of Sabbath evening, besides attending our stated native worship in Assamese at 5 o'clock. With these arrangements they are kept fully employed, which is very necessary, considering the idle habits of the people in this country. Those who have examined them, from time to time, have spoken well of their proficiency in their studies, and I beg to enclose, for the satisfaction of the Board, a letter that I had the pleasure of receiving from Capt. J. Butler, the magistrate of this district, and Principal Assistant Commissioner, who kindly favored us with his presence at one of our late examinations. I wish I could report to the Board the successful introduction of useful and remunerating trades and handicrafts among them; but I have had no means placed at my disposal for this purpose, neither have I time or strength to undertake it alone. My great effort is to shut these children out from heathen influence, and surround them with a Christian influence from early life; to bring them around the family altar morning and evening, and make all the duties and

exercises of the school have a direct bearing upon the improvement of their moral feelings. I always endeavor to make a practical application of the truth to themselves, and thus the school has often been made a solemn place, and lately there have been some pleasing manifestations of the Holy Spirit's presence in their midst.

The matron.

We have found a worthy sister and valuable assistant in Mrs. Hill, the matron of our Orphan Asylum. She is a native of Ireland, where her husband enlisted in the army and came to this country. For many years she was a zealous member of the Roman Catholic church; but it pleased the Lord to open her eyes, and show her the difference between a living and a dead faith, and to fill her soul with unspeakable peace in the Lord. She has been for several years an esteemed member of the Lal Bazaar Baptist church, in Calcutta; and, in accepting her present station, seems to have been actuated solely by the love of God, and a desire for his glory. The Board will readily see the advantages of having an experienced, humble-minded person like her, a long resident in the country, intimately acquainted with the habits and characters of the natives, to whom the children can look as a mother, and one who is a prudent and economical provider of the food and clothing of the orphan establishment, and laboring to turn to the best possible account, the charities that are placed at our disposal. The monthly expenses of the Institution are now becoming heavy, and to meet them I am entirely dependent on the liberality of its friends in this and other lands. At its commencement, a formal application was made to the Board for assistance, but it was a time of their greatest pecuniary embarrassment, and although they expressed their cordial approval, they could pledge no assistance. To feel that this was one of the best instrumentalities we could employ for converting the people to God,—one that we *must not* neglect,—and yet to have no pledged assistance to depend upon, was a severe trial.

Reliance on God.

We saw no help but in God, who could raise us up friends and donors, if we trusted in Him and labored for His glory; and though repeatedly we have not known where the needed as-

sistance would come from, yet, to this day, the barrel of meal and the cruise of oil have not failed. I do not know how we are to balance our accounts this year, but hope that help will come from some quarter, as heretofore, and that the Board or the churches will be able to give us some substantial assistance for our encouragement. Some of our friends in America, several Sabbath schools, and, in one case, the members of a bible class, have generously come forward and pledged the support of one scholar permanently, at the rate of twenty-five dollars each year. No aid could have been more acceptable and timely, and it will all be most thankfully acknowledged in the yearly report of the mission. This is the kind of aid we need, because it is *permanent*.

The support of scholars practicable—Its importance.

The small sum of twenty-five dollars in a whole year can be easily made up and no one ever feel the poorer; while, if this be done in a sufficient number of cases, we shall be relieved of a load of care and anxiety as to the ways and means of carrying forward our efforts. The importance of these efforts have lain with great weight upon my mind, and I have sometimes longed to visit my native shores, for a few weeks, that I might lay out the subject as I feel it, before the friends of missions, and entreat them to co-operate with us. This I cannot do; but may we not hope that the little pecuniary aid we *now* ask for, to enable us effectively to carry forward our labors, will be granted us? If the heathen are to be converted, it must chiefly be done through native instrumentality; and what speedier or better way is there of training up the help we require, than the Institution we are now pleading for presents?

*The Assistant Commissioner's Letter to Mr. Bronson.*

My dear Sir,—

Having yesterday inspected the Orphan Institution under your superintendence, I beg leave to offer a few remarks on the state in which I found it. We first visited the little bungalow in which the orphans reside. One side of the building was inhabited by the European matron and the four Eurasian orphan children, and the

other part of the house was allotted to the native orphan children. The Eurasian children all slept on separate cane bedsteads, and the native orphans on mats on the ground, agreeably to the custom of the country. The bungalow, though built of perishable materials, of reeds, and bamboos, and grass, was plastered and whitewashed, and the floors of the different rooms matted throughout, and the utmost comfort and cleanliness preserved. The mess-room allotted to the native orphans was exceedingly clean, mats being arranged around the room, and the system of feeding them together, and allowing them to eat their food with their hands, as is the custom of the country, without the aid of knives and forks, or spoons, has been wisely and judiciously adopted, and will prevent the boys acquiring too refined habits for their future sphere of life. The school-room is an airy building on a platform of bamboos, raised about four feet from the ground, forming one large room, I should suppose about fifty by thirty-five feet. The desks and forms for the different classes are arranged in regular order. The native orphan children, twenty-three in number, read fluently in Bengali the history of the creation, in Genesis, and the gospels, and answered all questions put to them readily, and with a thorough understanding of the subject, and evinced the great labor that must have been bestowed upon their education, to have attained such proficiency. Two orphan boys in particular were very forward in English, especially Gouree, who read Marshman's History of the Creation, in English, and afterwards translated it into Bengali most readily and correctly. This boy also read Worcester's Reading Lessons in Prose and Verse, in English, and translated it into English with great facility and correctness. Although the native orphans have only commenced to learn English within the last few months, the progress they have made is very considerable and satisfactory, being already able to read with a perfect understanding of the subject, little easy stories or lessons. The Eurasian children being very young, could not be expected to be so far advanced, but even they were able to spell short syllables. The discipline and order in which the boys are kept, are very apparent from the very correct and respectful demeanor of the boys; and altogether from the examination of

the boys, and a minute inspection of the whole Institution, I was much gratified and pleased with the successful result of this experimental Orphan Asylum. I return you my best thanks for your kind attention in informing me minutely of the internal economy of the Institution. The mode of instruction, with the time and care bestowed on these helpless orphans, does you infinite credit. And I sincerely trust you will continue to meet with that liberal support from the European community of this province, which alone can enable you to carry out the benevolent views you have in contemplation.

Yours sincerely,

JOHN BUTLER.

*Nowgong, March 26, 1846.*

Mr. Bronson, in a subsequent letter to the Secretary, (Oct. 1, 1846,) says,—

For various reasons, I have felt it a duty to take the orphans under my own particular care until another brother arrives. Our native brother, Peter, when not required to assist in school or in translations, spends his time in the villages examining the schools, preaching and conversing with the people, and distributing tracts. I require of him a written account of his labors, and have the pleasure to send you his last two journals. Capt. Gordon continues very generously to defray the greater part of his expenses.

Our native worship continues to be interesting, and is often well attended. I am sometimes visited by groups of people, who come for conversation and to be supplied with books; and I hope, when a brother arrives to share the labors of the mission, to be much more among the people in their own villages.

In five or six weeks br. Brown is expected to return from Calcutta, where he has gone to see his family safe on ship board; and then we hope to have our yearly association. May it be a soul-reviving season.

And such, indeed, it was; as we learn by a

*Letter from Mr. Brown, dated Dec. 16, 1846.*

My last to you was from Gowahatti, in which I informed you of the encouraging prospects in br. Barker's congregation, and of the baptism of two individuals. On the 9th of Nov. I started to attend our annual missionary

meeting at Nowgong, which I reached on the 14th. We found several of br. Bronson's scholars in a very interesting state. Our morning and evening meetings with them were truly refreshing seasons. Before we left, *seven* of them, who gave good evidence of conversion, were baptized; also br. Bronson's oldest daughter, who came forward of her own accord, after the others had been examined, and begged permission to be baptized with them. It was very affecting to see her stand up and make this earnest request; and as her parents had for some time cherished a hope respecting her, it was readily granted. Besides these, there were three converts from Sibsagar, who came down with br. Cutter, that were baptized at the same time.

## DONATIONS

Received in April, 1847.

Maine.	
Dexter, Levi Morrill	30,00
Jefferson, 1st ch. and soc., for sup. Rev. E. N. Jencks,	65,00
Penobscot For. Miss. Soc., J. C. White tr., viz.—Levant, Rev. T. B. Robinson 10,00, for sup. Rev. E. N. Jencks; Levant, ch. 4,00; Corinth, ch. 22,68; do., Fem. For. Miss Soc. 3,00; do., Margaret Waters 5,00; do., friends 55c.; Newport, Village ch. 3,68; do., Mrs. Fisher 25c.; J. Woodbury's, Jr., Sab. school class 65c.; J. Treat, 2d, do. 1,45; Etna, ch. and soc. 4,70; Rev. John Roundy 1,00; Carmel, ch. 2,75; Bangor, 1st ch. 44,44; do., Fem. For. Miss. Soc. 15,00; do., 2d ch. 13,04; J. C. White's missionary box 2,00; Rev. C. G. Porter 10,00; North Bangor, ch. 2,00,	146,19
Warren, "a friend"	75,00
Wiscasset, John Sylvester	5,00
Piscataquis Assoc., C. Copeland tr., viz., 31,62; Rev. E. Taylor and wife 5,00; Rev. Mr. Trask 50c.; Parkman, ch. 27,57; Calvin Copeland 35,00; Susan D. Copeland 5,00,	104,69
	<u>425,83</u>
New Hampshire.	
Meredith Bridge, Mr. Eastman 50c.; Mr. Currier 1,00,	1,50
South Hampton, "a friend to missions"	10,00
	<u>11,50</u>
Vermont.	
Grafton, ch., mon. con.,	4,50
Hardwick, Rev. Nathan Denison	5,00
Windsor, ch., mon. cons.,	18,00
Bennington, 2d ch., mon. con.,	12,00
	<u>39,50</u>

## Massachusetts.

Boston, Harvard St. ch., mon. con.,	24,28
do., Bowdoin Square Board of Benev. Operations, W. C. Reed tr.,	19,47
do., do. do. Sab. school, James Storey tr.,	25,39
do., Tremont St. Sab. sch., penny-a-week sub., for Mrs. Wade's school,	6,18
do., Rowe St. Juv. For. Miss. Soc., (female department) Sarah B. Ford tr.,	9,00
do., "a friend"	50,00
do., Baldwin Place Sab. school,	3,60
	<u>137,92</u>
Chelsea, N. Boynton	25,00
do., Chauncy C. Dean, aged four years, "for the heathen,"	1,00
South Reading, 'ch. 3,50; do., Miss E. Wetherbee 5,00,	8,50
Sharon, Miss Sally Fairbanks	,50
Charlestown, 1st ch. and soc, Joseph Carter tr., for sup. Miss Waldo, and to cons. James Fosdick L. M.,	100,00
Salem, 1st ch., to cons. Rev. J. G. Richardson and Robert Cogswell L. M.,	217,11
do., 2d ch., for. sup. of native Burman preacher, Mounng Shway Mounng, and to cons. Rev. Benjamin Briery L. M.,	100,00
Amherst, ch.,	19,00
West Cambridge, ch. and cong., (of which 15,59 is from the Sab. sch., for Sab. schools in Burmah,) to cons. James M. Richardson L. M.,	100,00
Raynham, ch., Miss. Soc., G. Robinson tr.,	12,00
Canton, two friends 1,33; Henry F. Crane, aged six years, 2,00,	3,38
Halifax, Mrs. Jacob Thompson	,50
Haverhill, 1st ch. and cong., for sup. Rev. E. L. Abbott. and to cons. Josiah Brown and Moses D. George L. M.,	200,00
Fitchburg, Mrs. Mary Tufts, to cons. her L. M.,	100,00
Framingham, Fem. Mite Soc., Miss Selina Nixon tr.,	14,21
Holden, masters Davis	,50
Dorchester, 1st ch., to cons. Rev. Humphrey Richards L. M.,	100,00
	<u>1139,62</u>

## Rhode Island.

State Convention, V. J. Bates tr., viz.—Newport, 1st ch. and soc., mon. cons., 20,00; Fruit Hill, ch. and soc., mon. cons., 2,63; Richmond, 2d ch. 5,25; do., mon. cons. 5,64; Warwick and Coventry, ch., mon. cons., 32,00; Natick, ch., mon. cons., 3,47; Pawtuxet, ch., mon. cons., 6,35; Lime Rock and Albion, ch., mon. cons., 4,65; Sarah M. Baker 1,00; Providence, 1st ch. and cong., (annual sub., in part, 66,00;

do., mon. cons. 43,00; do., Rev. A. Caswell 30,00; do., Young Ladies' For. Miss. Soc., Miss Hannah P. Daniels tr., 56,00;) \$200 to cons. Rev. O. N. Sage L. M., and one L. M. to be named,	280,99	do., 1st ch., Fem. Miss. Soc., Mary Hallman tr., 233,00, (of which \$25 for sup. of Karen girl named Georgiana Boardman, \$25 for sup. of Bur. boy named Robert B. Semple, and \$25 for sup. of African boy named Park H. Cassady,) to cons. two L. M. to be named; do., Sab. sch., (male dep.,) 70,32; female dep. 30,00; to cons. Standish F. Hansel L. M.; do., Infant class 5,75,	339,07
Connecticut.			686,71
State Convention, W. Griswold tr., Bridgeport, ch., for sup. Rev. E. B. Cross, and to cons. Mrs. Lydia Sherwood L. M., per Rev. O. N. Tracy, agent of the Board,	100,00	Eaton, Thomas Mitchell	5,00
East Killingly, Judson Sewing Circle, Laura Vallette tr.,	25,00		722,57
	125,00	Ohio.	
New York.		Norwalk, ch., (Huron Co.) mon. cons., O. G. Carter tr.,	45,00
Danby, S. M. Osgood, agent, for supply of pulpit,	1,00	Indiana.	
New York, South church, Youth's Miss. Soc. for Mrs. Wade's school,	50,00	Blairsville, A. Marsh, for Te-logoo Mission,	2,00
do. do., 1st ch., (of which \$500 is for the French Mission,) to cons. Issac E. Taylor, Wm. J. Todd, Samuel T. Hillman, Edward W. Cone, Edward Frazier, Mrs. John M. Bruce, Mrs. Margaret I. Thomas, Miss Fanny M. Thomas, and Miss Anna Thomas, of New York, and Rev. Edwin S. Browe, of N. Brunswick, N. J., L. M.,	1000,00	Illinois.	
	1050,00	Rock Island, ch.	4,00
Holland Patent, ch., "a young brother,"	2,00	Springfield Assoc. 36,00; Edwardsville Assoc. 10,00; Quincy Assoc. 54,00; per Josiah Francis tr. Ill. Gen. Assoc., to cons. Rev. Alvin Bailey L. M.,	100,00
Troy, North ch., mon. cons., 44,99; do., Fem. Miss. Soc., Mrs. Mary Geer tr., 81,01; (of which \$100 is to cons. Mrs. Mariess L. Walden L. M.,)	126,00		104,00
	1179,00	Canada.	
New Jersey.		St. Catharine's, viz. — M. L. Goodnow 1,00; Wm. Greenwood 1,00; Mrs. Murray 50c.; Elon Tupper 1,00; David Mesler 25c.; Walter Rickard 50c.; A. E. Dolbear 75c.; M. L. Dolbear 13c.; Mary Yale 2,00; M. A. Woodruff 25c.; Elizabeth Havens 50c.; J. Norris 1,00; Joseph Helmsley 25c.; two friends 1,21; cash 50c.; Elizabeth Hewson 25c.,	11,09
Bordentown, ch. 18,00; Cape May, 2d ch. 10,00; per Rev. G. S. Webb, agent of the Board,	28,00	Niagara, J. Ball 1,00; G. W. Hatta 50c.; James Lewis 1,00; a friend 50c.,	3,00
Sussex B'ntim Assoc., Thomas Teasdale	23,00	Font Hill, Rev. Daniel Way	1,00
	51,00	Lowth, Alva Foster 5,00; Amos Huntsbury 50c.; William Pardo 1,00; Thomas Tackel 2,00; C. Ryckman 25c.; Wm. Rickman 38c.,	9,13
Pennsylvania.		Dunville, J. R. Brown 6,00; Hannah Brown 1,00,	7,00
Frankford, ch., for Bur. Miss.,	15,00	Raynham, Sarah Root 1,00; Mary Soper 25c.; Martin Miller 25c.; Rev. Jacob Vanloon 5,00; Margaret Vanloon 1,00; Wm. Williams 50c.; Abram Wardwell 3,00; L. A. Shep-ardson 1,00,	12,00
Westchester, Miss S. E. Edmonds, for sup. Mrs. Wade,	10,00	Walpole, Isaac Bush 1,00; N. Bush 50c.; Samuel Kinsley 50c.; Cyrus Cleaveland 50c.; cash 13c.,	2,63
Ridley, ch. 186; Milesburg, ch., S. S. Webb, per Rev. G. S. Webb, agent of the Board,	30,86	per Rev. S. T. Griswold, agent of the Board,	45,85
Philadelphia, 3d ch., to cons. Thomas S. Foster and Wm. E. Watkinson L. M.; do., Thomas Wattson, s. Rev. Thomas S. Maicom L. M.; per Rev. G. S. Webb, agent of the Board,	327,37		
		Total receipts in April,	\$4171,91
		R. E. EDDY, Treasurer.	







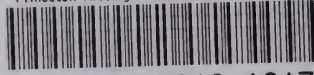


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